Keyser

Lutheran Observer.

Taken with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

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Poetry.

THE FAILURES.

BY THEODOSIA GARRISON.

We who have failed, remember this of us—
Oh, you, whose hands have grasped the luminous
And lovely thing that is your soul's desired,
Though once we fell and blundered on the way,
Though now we turn shamed faces from the day,
Remember this—that once we, too, aspired.

We who have failed through weakness or surmise,
Be gentle with us if we turn our eyes
Sometimes from sight of those victorious,
Crowned and exultant on the farthest height,
Seeing that once we watched our arms by night,
Seeing that once we dreamed to triumph thus.

We who have failed in life and love and task,
Surely not overmuch this gift we ask,
Be not too scornful, you, whose glorious,
Undaunted souls pressed on through flood and fire,
Of those too weak to grasp a great desire.
We who have failed, remember this of us.

THE OLD AND NEW.

BY J. G. WHITTIER.

O, sometimes gleams upon our sight,
Through present wrong, the eternal right!
And step by step, since time began,
We see the sturdy gain of man;
That all of good the past has had
Remains to make our own time glad,
Our common daily life divine,
And every land a Palestine.

We lack but open eye and ear
To find the Orient's marvels here—
The still, small voice in autumn's hush,
Yon maple wood, a burning bush.
For still the new transcends the old
In signs and tokens manifold;
Slaves rise up men; the olive waves
With roots deep set in battle graves.

Through the harsh noises of the day
A low, sweet prelude finds its way;
Through clouds of doubt and creeds of fear
A light is breaking calm and clear.
Henceforth my heart shall sigh no more
For olden times and holier shore;
God's love and blessing then and there
Are now and here and everywhere.

TO THE WHEATFIELD.

BY JOHN B. TABB.

Give us this day our daily bread.
"Oh wheat," the wind, in passing, said,
"'Tis you that answers everywhere
This call of Life's incessant prayer;
Bow, then, in reverence your head,
For 'tis the Master's gift you bear."

Like the manna, mute as snow,
Swift the Moments come and go.
Each sufficient for the needs
Of the multitude it feeds;
One to all, and all to one,
Superfluity to none,
Ever dying but to give
Life whereon alone we live.

—John B. Tabb.

Contributions.

ECHOES OF LUTHER'S HAMMER.

BY E. D. WEIGLE, D. D.

The Reformation season is again with us, and one cannot escape the desire to refresh his mind with the stirring scenes of that fruitful period to evangelical Christianity. As Elijah routed the prophets of Baal, on Mount Carmel, thereby giving a practical proof of the nothingness of idolatry and of the divinity of Jehovah, so Martin Luther inaugurated a movement, October 31, 1517, by his bold act, which overthrew, in a vital sense, the Baal of the modern idolatry of the papacy, and brought to view the glorious gospel, long obscured, of the true and the living God. When the theses themselves are considered, their result must have been greater than Luther himself anticipated. They were written in Latin, were intended to be subjects for discussion among the learned. But the day following their public presentation, however, they were being translated by students of the university for the benefit of the common people, and in a fortnight their contents were known throughout the German empire. Like the leaves of autumn before a driving wind, so these theses were scattered throughout the length and breadth of the fatherland. Thus from the very first the blows of Luther's hammer were heard far and wide, and to many thousands it was a joyful, an inspiring sound. Almost four centuries have rolled around since the strokes of that hammer were heard by his students and friends at Wittenberg, but their sound has not yet died out. Their echoes, in many languages and by a vast multitude of people, are ever gaining strength and volume.

What is the secret of the power of these echoes of Luther's hammer? What was it that caused such a cumulative and undying echo? We answer, the intrepid Luther himself, the little hammer fearlessly wielded by him, at the right moment; the truth it posted up to the world, the antagonisms which his act created, and the friends it rallied to the evangelical cause. Luther was the providential personality for the hour. He met the needs of the times in a remarkable manner. The circumstances of birth, early training, severity of discipline, struggles incident to poverty, and deep religious experience qualified him, in a special way, to become the peerless leader of the religious movement of the sixteenth century. Excellent men had prepared the way, indispensable co-adjutors were at hand to assist, but Martin Luther was the one towering leader. Leadership through personality, or personal leadership, cannot be eliminated from the undertakings and achievements of men. The advance of civilization as made through the discovery and the invention of labor-saving machinery, has greatly multiplied the energies of man's hands, but in no case has the machinery, contrived by the genius and skill of man, found a way to dispense with the personal factor. The automobiles which speed past our doors, and the ships now plying the air need the guiding hand of a person.

In the sphere of human redemption God has recognized the same law. He sent a person, his own Son, to redeem us. And, in the application of his redemption through the agency of the Holy Spirit in the truth, in the recovery of our world from sin and death, he uses men. Some among us try to belittle Luther and his leadership in an effort to exalt his friend and co-laborer, Melanchthon. This, to say the least, is unfortunate and unseemly. Luther and Melanchthon complement each other. Of Germany's recognition of this fact, their twin monuments, in the public square of Wittenberg, where they in life wrought together so long, bear emphatic testimony. Admitting Melanchthon's great scholarship and acknowledging his signal services, it was the rugged, courageous, heroic Luther who will forever remain the peerless leader and matchless reformer. It is pathetic to listen to men, who never learned to appreciate Luther and his work, trying to give him his unique place. They always miss the mark, because they do not know *our* Luther. True history will never deny him his central, towering place, which the artist accords him at Worms.

The hammer fearlessly wielded by him has produced echoes which have become a precious heritage to the children of the Reformation. Like the wonder-working rod of Moses, this hammer, in the Providence of God, has, in no unreal sense, wrought wonders by its reverberating adown the centuries. The truth it posted up to the world has been the power which has produced these marvelous results. It is no wonder that the anniversary of this event maintains such an increasing hold on the joy and gratitude of Protestant Christianity. In these theses genuine repentance, a real change of mind and heart, in an apprehension of the mercy of God in Christ Jesus, invoking a turning away from all sin, took the place of penance with its indulgences; a living faith in Jesus Christ, whose merits alone avail with God for the forgiveness of sin, replaced priestly pretensions and an attempted work-righteousness which never brought peace to the guilty conscience; a salvation by grace through faith alone which made the soul's approach to God in Christ the high privilege of all; these and other far-reaching effects characterized the Reformation, among which we may name an open and unfettered Bible, the right of private judgment, the freedom of conscience, the destruction of intolerance, civil and religious liberty, with no mediator between God and man save Jesus Christ.

In universal significance and world-wide blessing, what took place in Wittenberg October 31, 1517, is second only to that of the nailing which took place on Golgotha; the one being the opening of a great and effectual fountain, and the other the opening of the barricaded way leading thereto.

In spite of the antagonisms which Luther's act created, and in spite of all that has arisen to deaden this growing sound, it has continued to reverberate more and more, and promises to do so to the end of time. Friends rallied to the evangelical position at once, and these have been multiplying throughout these centuries so that to-day in many lands and various nationalities the name Lutheran, once a term of contempt, is held in high honor. In view of the evangelical character of the Lutheran Church, her scriptural doctrines, her noble confession, her inspiring worship, her care of the young, her glorious history, her reasonable position in matters of faith and practice, her peerless conquests, every one sharing her privileges and blessings owes her supreme fidelity and unswerving loyalty. To you, dear reader, we would say, in concluding this article, if we would be saved, we must experience the echo of Luther's hammer in our heart. The Reformation had its beginning in Luther's heart. And, being there, the outward expression of its power, in the nailing of the ninety-five theses on the church door in Wittenberg, became a necessity. For out of the abundance of the heart the mouth speaketh and the hands execute. Luther could not, and neither can we, if our faith be genuine, hide our light under a bushel. "Let your light so shine before men that they may see your good works and glorify your father which is in heaven."

Mechanicsburg, Pa.

LUTHER FINDING THE LIGHT.

BY DELTA.

His "good angel" was Staupitz, the Superior of the monastery, and one who had found "the peace of Christ" in his soul, and who was accordingly well-fitted "to give counsel to his afflicted brother." Said Luther, prostrate on his bed through long fasting and prayers: "It is in vain that I make resolutions and promises to God: sin is always too strong for me." "O, my friend," replied Staupitz, "I have often made vows myself, but never could keep them. I now make no more vows, for if God will not be merciful to me for Christ's sake alone, I cannot stand before him with all my sins and works."

Luther listened, but then spoke of the justice, the holiness and the sovereignty of God, and could not see how a great sinner could stand before such a Being. "Why do you distress yourself with such thoughts?" asked Staupitz. "Look to the wounds of Jesus crucified; look to the blood that he has shed for you. It is there you will see the mercy of God. Cast yourself into the arms of your Savior. Trust him. Trust in the righteousness of his life. Trust in the atoning sacrifice of his death. God is not against you—it is only you who are averse to God. Listen to the Son of God who invites all the troubled and conscience-stricken, the weary and heavy-laden to come unto him. He became man to assure you of the Divine favor."

Still unable fully to see the truth, the future Reformer thought he had not repented properly, and asked, "How dare I believe in the grace of God and expect pardon as long as there is in me no real change? I must be converted before God can receive me!" "Ah!" said Staupitz, "there can be no true conversion or real repentance except what begins by believing in Christ as the Savior, what some fancy to be the end is only the beginning of repentance. Do not first labor by contrition and repentance to find relief, but look to Jesus, and love him who first loved you, who died for your sins and who was exalted after his resurrection, a Prince and Savior, to give repentance and remission of sins."

A ray of new light pierced Luther's soul. In order to true repentance, we must love God, believing that the Divine love sent Jesus as the Savior. This Luther had never heard before. It was the gospel of good news to his burdened spirit.

With this truth in his mind, Luther returned anew to the study of the Scriptures. Turning to the passages that speak of repentance and conversion, he says: "Those words that most alarmed me, now seemed to run to me from all sides, to smile, to spring up, to play around me. Formerly I tried to love God, but it was all force and constraint. There was no word so bitter to me as that of repentance. Now there is none so pleasant. O, how blessed are all God's precepts when we read them, not in books only but in the precious wounds of the Savior!"

Luther believed and was comforted, but ever and anon the darkness returned. His sins would seem to rise mountain-high and shut out the face of the Father in heaven, "Oh, my sin! my sin! my sin!" he one day cried to his aged friend. "What would you have?"

third person in the Holy Trinity *has come to reside here,* in the very scene where Christ was rejected.

It is well known and held that Christ's coming into this world was not accepted, but that he was rejected, crucified and slain by man's hand. People said: "We don't want this man;" but God said: "I want this Man," and raised him from the dead and exalted him to the very highest place in heaven. So Christ is now as man glorified, exalted in heaven, placed at the right hand of his Father. This is the highest place that could be given to him, after he had humbled himself when down here, becoming obedient unto death, even the death of the cross.

So, then, Christ is glorified in heaven; but what about the *scene* where he was rejected and crucified? Christendom ought to have a deeper sense of the fact, Christ rejected and crucified by the world, but glorified by the Father. Because there is not the proper and full sense in Christendom of the exaltation of our Lord Jesus Christ, there is neither the proper nor full sense of the *presence of the Holy Spirit on earth.* If we were in faith as to the exaltation in heaven, if our hearts were better acquainted with our Lord in exaltation at God's right hand, we should at once apprehend that there *must* be one here, *commensurate* with himself, to maintain for him here in the scene where he was cast out. And so we may ask: Is he to be refused a place here, and this be passed over by heaven? Impossible! Therefore the Holy Ghost was sent down here in this scene of Christ's rejection.

As is well known, the Holy Spirit was always *acting* here before Christ came and during Christ's life down here. He is seen in the "beginning of creation, moving upon the face of the waters" (Gen. i. 2). The Holy Spirit was always operating here, but never before the day of Pentecost was he *residing* here. His residence here is consequent on the rejection of Christ here, and his exaltation in heaven. It is as if the master of a house were turned out by the inmates of his house, and a power commensurate with the power of the master, an invisible power, has come from the master to maintain his own in the very house those who were his own refused him. This invisible power makes itself known to faith, but is invisible and unknown to those who reject the Master.

The Holy Spirit is residing here, according to the words of Christ, already quoted, "I will pray the Father, and he shall give you another Comforter (paraclete), that he may *abide with you* for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he *dwelleth with you,* and shall be *in* you."

Blessed and glorious truth! Think of it, Christ gone, exalted up in heaven, the Holy Spirit here. One paraclete (advocate) by the Father, and another paraclete here, *dwelling* in the church, in the believers, to be here for Christ.

If I am not mistaken, it seems to me that Christendom has in some measure departed from this glorious truth, and this is most manifest in Roman Catholicism. What has it done? Nothing less than set up a man in the place and office of the Holy Spirit, calling himself the Vicar of Christ on earth. Romanism never gave up the idea of the "unity" of the Church, that she maintains to this day; though, to my mind, it resembles more the unity of the cemetery than the unity of an organism. She gave up actually the fact of the presence of the Holy Spirit here on earth, as the alone-power to maintain for the Head of the Church in heaven, and has appointed man's power instead. She maintains a *visible* order, but it is the empty show with worldly pomp, or an empty imitation of a grand reality. She says: One Church, the Roman Catholic Church; one head, the Pope; one language, Latin;—this is simply a caricature of the Church and its Head. Scripture holds the exalted Savior to the right hand of God, as being the alone Head of his Church; and the Holy Ghost, a power commensurate with the Savior, has come down here, sent by Christ himself, as well as by the Father, to maintain a testimony here, to act for him in the very place of his rejection.

Now to corroborate what I have stated, I quote another passage from Scripture: "Therefore being by the right of God exalted, and having received of the Teacher the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts ii. 33); which refers to what happened and is related in the first part of Acts ii., viz., the outpouring of the Holy Spirit, the fact that the Holy Spirit *has* come and is residing here, and will *reside* here as long as his residence, the Church of the Lord, will be here.

Of this fact the Church cannot be too thoroughly convinced. For instance, if the Church were truly convinced of this fact, the people of God surely would quit praying for the *coming* or the *outpouring* of the Holy Spirit; they would change their prayer for the coming of the Holy Spirit into thanksgiving for the coming or outpouring of the Holy Spirit; for his *presence* here.

As was stated before, the residence of the Holy Spirit here is a consequence of Christ's exaltation in heaven. If Christ is rejected on earth (and nothing is plainer) is he to be overlooked here? No! such a thing could not be. "Being by the right hand of God exalted, he has received of the Father the promise of the Holy Ghost." This passage shows he did not receive, being exalted, the Holy Ghost for himself, but for the believers. When he was on earth he was anointed with the Holy Ghost and with power. That was for himself; but the presence of the Holy Ghost here is consequence of Christ's exaltation in heaven at the right hand of God.

"In the last day, that great day of the feast, Jesus stood and cried, saying: if any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Holy Spirit which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." John vii. 37-39. It does not say, because Jesus was not yet crucified. No, but not yet glorified. This is the important point, that the Holy Ghost comes from the One who is in the glory of God.

Now then, the first thing for the Church is to *believe* firmly and *confess* it *plainly,* that the Holy Ghost is *here,* that he was sent and made his residence here, and in a twofold way, first "*with* you," and second "*in* you,'" as expressed by Christ in John xiv. 17.

This then is the truth, the Holy Ghost is given to the Church. The Holy Spirit *has* come. The Church is the *place,* the *house* in which the Holy Spirit dwells; it is his residence. We are taught that the believers are the temple of God, individual and collective. Individually, scripture says: "He that is joined to the Lord is one spirit." "What? know ye not that your body is the temple of the Holy Ghost? 1 Cor. vi. 17, 19. Collectively, scripture states: "And what agreement hath the temple of the living God with idols? for ye are the temple of the living God; as God hath said, I will *dwell* in them, and walk in them; and I will be their God and they shall be my people." 2 Cor. vi. 16.

Loudonville, Ohio.

—When one thinks of it, it is the unworldly people who have really helped us most.—Henry Drummond.

—Very often the better economy entails the greater expenditure.—Ex.

II. THE APPARENT HEEDLESSNESS OF GOD.

BY F. L. BERGSTRESSER, D. D.

The problem was stated in a previous article, What can we say in answer to these sad and perplexing doubts of our souls? Is God heedless, is he far away, apart from the life that we here must live, stranger to the battles that we must wage, unconcerned about sin and the sinner, and about the efforts put forth in his name for their conversion and salvation?

Let us make answer, and from it seek encouragement and a stronger faith in God.

In the first place, God jealously respects the freedom of every man, and will only use those means that are spiritual for his recovery from sin, and his salvation by faith in Jesus Christ.

When sad and discouraged, how often would we install force to crush the obstinate heart and rebellious will, and call down fire to awaken the careless and indifferent from their ease. We would unite an external and spectacular judgment for the violation of God's laws. We would paralyze the profane tongue, and strike dead the bold, defiant sinner. We would make sleepless the nights of those who had forgotten God, and were drifting on in ingratitude for all his blessings. We would build fires in unhallowed breasts, and beneath consciences lulled to sleep by the siren voices of pleasure and sin. Yes, we would strike down the defiant hand, and crush by force all opposition to God, and punish by a thousand memories the idle and indifferent, the disloyal and ungrateful. This is what man, in his impatience, would do; he would send the opposition to hell, and people the earth with loyal and obedient children of God.

What would God do? What is he doing today? He is respecting human freedom. He is appealing to men, not by force, but by a love matchless and compelling. If he adopted force to crush, it would be the dethronement of love, the defeat of spiritual appeals. Crush the will, dishonor its freedom and every appeal that God makes would be meaningless. God is seeking to win every heart estranged and prodigal, by placing or leading his only begotten Son, Jesus Christ, upon the cross, and by his spirit turning our eyes and hearts to see him die for our sins and the sin of the world. If men were frightened by retribution crashing upon them the moment that they sinned, the heart would be incapable of an unselfish love and a faith moved by motives of goodness, because driven by fear and cowed by terror. This is our first answer.

But there is a second answer.

It is this, that God is not heedless of sin, is not far away, and apart from the great surging and troubled streams of human life.

Sin never goes unpunished. It is God who has placed a judgment throne in every bosom, and an accusing voice in every soul. It is God who linked a penalty to every sin, and placed the dark and poisonous shadows of guilt to follow in the steps of every transgression, and upon the heels of every transgressor. It is God who has given the condemning voice to conscience and lent to it the power of plain and honest speech to turn the sinner from his evil ways and to sound the notes of warning, until by repeated sins and brutal treatment the conscience becomes seared and dead because God is driven away, having been willing to speak only in tones of wounded love—unwilling to crush by force and blows. When the persuasive voice of God, through conscience, becomes silent in the breast of any man, he stands upon the confines of a freedom endangered and nearly lost, a freedom which was God's noblest gift to man's mind, that could be won by motives of love but never to be coerced and broken into even by God's power itself.

One more answer to our problem.

"The Lord is not slack concerning his promises, as some count slackness; but is long-suffering to youward, not wishing that any should perish, but that all should come to repentance." This is the answer to our fears—God is slow to wrath, waiting for his prodigal children to return, wooed by the attractive power of the cross, and many solicitous hearts working and praying with an anguish of soul like unto Jesus when here among men. God's judgments might be swift, but instead he is long-suffering. Only an infinite God of love would wait in patience for the sinner to see the sinfulness of his sin, the faithless to feel their ingratitude and the indifferent to awake to the whitened fields of the harvests. God is waiting, he is not heedless as we sometimes think when faith is feeble and the heart depressed by the bold, defiant attitude of sin.

Chambersburg, Pa.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY.

General Literature Committee Notes.

Lesson Study for November—Thank-Offering—Seed-Sowing and Seed-Growing.

PRAYER TOPICS (*a*) Thanksgiving for our personal blessings.

(*b*) Thanksgiving for blessings vouchsafed to our missionary societies and mission work of our Church.

The lesson study for November—that of thanksgiving—is a broad one, for it would seem a stupendous task to try to enumerate our reasons for being thankful, or the ways in which we might manifest our gratitude, but there is no lesson in the entire year in which the individual member of the society can take so real a part, not always outwardly, but by giving thanks in her heart and by passing on the blessing which has been given her. Our national government recognizes the need of a day set apart for thanksgiving, and all the more should we, as Christians, trying to spread the gospel, set aside a month in the year to enumerate our blessings and to study methods of showing our gratitude. We need not compare ourselves with the peoples of heathen lands in order to realize that we are blessed; a simple comparison with those in the slums of our cities, or still nearer home, a comparison with friends, who have not had, during the year, such blessings as ours, will suffice to prove to us not only our cause for gratitude, but also our unworthiness of such gifts. If each member of the societies should ask herself the question "What have I done to deserve my blessings?" the thank-offering would be unusually large and the meeting unusually enthusiastic.

The program for the November meeting has been prepared by Mrs. Alice G. Bond, and is full of helpful suggestions. It is true to its title "Seed-sowing and seed-growing," and is distinctly a missionary program from that point of view, emphasizing America's opportunity for the seed-planting of the gospel on her own shores, and especially the opportunity of the Lutheran Church in America, where so large a number of immigrants have been in some way connected with our Church in Europe.

"Oh, to give with glad thanksgiving!
Freely, freely we receive,
Counting this our crowning blessing—
That He gives us power to give."

"He gives us power to give"—then let us show our gratitude to our Master by giving his gospel to others.

N. S. W.

—There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness!—Thomas Carlyle.

LUTHER SUNDAY
AND THE
Home Mission Offering,
NOVEMBER 13.

The Day of Prayer for Home Missions,
NOVEMBER 6.

THE ARGUMENT FOR HOME MISSIONS.

BY REV. LUTHER HESS WARING, PH. D.

"Beginning at Jerusalem." Duty and responsibility, like charity, though they do not end there, properly begin at home. We are under obligations to take care of our own. The building-up of our own local congregations, of our churches in our own city, our own state, our own country, is an opportunity, a duty we cannot deny if we would, and that we should not for a moment attempt to shirk, if we could.

Our Church has a peculiar obligation in home mission work in this country, not alone on account of the unchurched masses at large, but because of the great numbers of our own faith who have been and are still daily coming to our shores. Millions of them now here have not yet been cared for or gathered into congregations. They are waiting for the activities and assistance of our Home Mission Board. The Home Mission Board, in turn, is waiting for us and our contributions. Christ commands this activity; our experience commends it; our responsibility demands it; our opportunity invites it; the results of the investment, considered merely on the low plane of financial returns, abundantly justify it. "A word to the wise is sufficient."

Washington, D. C., October 14, 1910.

HOME MISSIONS AND WORLD UNITY.

BY PROF. ABDEL ROSS WENTZ.

A brilliant young Persian, a student at one of Philadelphia's medical institutions, was addressing a body of thinking men on the subject of religion. His remarks constituted a scathing arraignment of the stupendous insincerity of so many Christian professions and the scandalous immorality and gross unrighteousness that stalks about unblushingly in our Christian civilization. He had expected to find the Americans a nation of Christians, even as his own people are a nation of Mohammedans, true and steadfast. He had been sorely disappointed at the luke-warmness and inconsistencies of professed Christians and especially at the hosts of irreligious. And this suggests that our work of Home Missions has an aspect wider than the merely ecclesiastical or national. It is of world-wide significance.

In matters of commerce and politics our world relation as a nation is very manifest. In matters of religion it is no less potent. For manifold and obvious reasons our country is regarded as a peculiarly Christian country. But in these days of the solidarity of peoples and of lightening intercommunication of nations, the whole world is reading our national life and civilization like an open book and is judging the cause of Christ thereby. It would be a powerful stimulus to our foreigin activity if righteousness prevailed in America. Christianity must permeate the whole American nation if America's example before the nations is to count in the spreading of Christ's kingdom. For the sake of the world our country needs salvation.

We of the Lutheran Church are justly proud of our glorious past and of our priceless heritage of evangelical truth. But that truth must now be lifted into glowing utterances in lives of consecrated service and translated into living forms of dynamic power. Truth on ice is useless; truth on fire can encircle the globe with dazzling light. The evangelical church may be an exhaustless supply of crystal-pure water utterly devoid of connection with the thirsty citizen. The evangelistic church is a reservoir of fresh water with an open pipe to every soul in the community and every community in the world.

That thought should beget a deep sense of individual responsibility.

BE PROMPT.

BY REV. C. R. BOTSFORD.

"He gives twice who gives quickly." What can we say that will wake up church treasurers and synodical treasurers to the importance of prompt remittances on account of apportionment funds?

Apportionment money lies for weeks and months in local church treasuries. Synodical treasurers are many times slow in remitting to the boards. This is unfortunate. It is unwise. The boards are often in dire need of the funds that lie idle. Brethren, wake up; be prompt.

Just now the fall work is opening up, and there should be an adjustment at once of all apportionment money.

There are even cases where a local church leans on apportionment money for local purposes. Let us hope that this is very rare. The writer once knew a church treasurer who remitted to the boards with the frequent advice "not to present this check for payment under three days," and sometimes it was a week. The church money, of course, went into his personal bank account. Was he tangled up in his accounts? How could it be otherwise?

The only remedy for this is system. Church treasurers, or pastors, should remit to the financial secretary of synod at least once a quarter all money for apportionment. The financial secretary should remit to the treasurer of synod twice a month, and the treasurer of Synod should forward funds to the several boards once a month, even though the amount be only $1. If this were done it would simplify matters, and the boards would know just what to expect.

Another thing: All remittances should be in even dollars. The even-dollar system was adopted by the Susquehanna Synod some years ago in laying the apportionment. The pastors were requested to remit only even dollars. The financial secretary was instructed to return all odd cents to such as overlooked the rule. The system works fine. The bookkeeping is made easier. In the last report of this synod, the totals of the parochial reports of the treasurer and of the financial secretary all quadrate. This makes an interesting and satisfactory exhibit.

Plan your church work, work your plan, and you will be astonished at what you accomplish for the Master's cause.

—If our religion is such that it can be separated from our business we may find it separated from us when we need it most.—Ex.

"MY SHIP!" HE GROANED; "MY SHIP!"

BY M. H.

In "The Delineator" for November is a most pathetic story of an admiral in the United States Navy, who is, according to custom, retired from active service on his sixty-second birthday. It is the more pathetic because it is a true narrative of the tragic ending of many a devoted life.

Before we finished the first page we were sobbing in sympathy with the stout-hearted old admiral, for whom the enemy's fleet and the monster ocean, with all their attending dangers, had no terrors, but this—to be set aside when his heart was still young and his body strong—this had conquered the brave spirit and his heart was breaking. Let us quote two short paragraphs.

"As he watched the ship, so lately his, sail away without him." * * * "The pillars of his pride that had held up a flawless repose crashed. He felt his face move like a child's about to sob. This was all life had for him now. This past hour had been to those others, nearest to him in blood, but an interlude in a game of tennis. And he felt that a requiem might be written for it. He went to his room and when the door was closed and locked, he stood against it, his arms hanging. There were windows on three sides and each showed him the sea. Toward the west the waves shot up like arrows with sunlight broken on their points; they challenged him, twinkled at him. Out of the other window the water was more shadowed and heavy; it rose to him in yearning and called to him in love—a call that seemed to pull his heart from his body. His look was like a dying man's: *"My Ship!" he groaned; "My Ship!"* * * * "He boldly questioned the Power that made it possible for a man to live sixty-two conscientious, kindly years, endeavoring never to fail seriously in the performance of any duty; to have loved much while content to receive less than he gave; to have risen to what was practically the highest rank in his profession; to be as well in body and mind and as full of rebellious youth as he had been at forty-five—and yet to be without a tie, to be burdened with fruitless leisure—to be set aside among the obsolete, finished."

In this story is depicted the sad tragedy of many a broken-hearted minister, who endures the added sting of unkindness and ingratitude. When he reaches the age of sixty-two, perhaps more, perhaps less; the whisperers begin to get in their work; they think there is need of a change. By their actions as well as their words they discourage many in the congregation; the work flags. The pastor's heart is sore; he is unjustly blamed for conditions which have been brought about by his accusers; and there is but one thing left for him to do.

Our hearts go out in sympathy to the old admiral who is the victim of the cruel custom of a cold-blooded institution; but what shall we say of an institution, established by the Lord himself, for the salvation of men, upon the principles of love, peace and forgiveness, who will turn out their aged ministers, not as Uncle Sam does the admiral, with pension and kind commendation, but with unkindness and ingratitude. Is this what God meant should be the ending of a life consecrated to his service in unselfish devotion to the church for which he labored, prayed, sacrificed, suffered; which was all the world to him? "My church!" he groans; "my church!"

There are members in all churches who are so lacking in refined sensibilities as to be apparently incapable of love and gratitude, and when, instead of yielding to the refining and sanctifying influences of the church, these unsanctified lives are allowed to become the dominant spirits in the congregation; then are such things made possible.

TWO LUTHERAN PROFESSORS.

BY PROF. V. G. A. TRESSLER, PH. D.

On the broad board-walk of Atlantic City the passing procession often pauses to note the fine figures drawn by the sand artists. They are so skilfully done as to challenge admiration, standing out of their native element, as they do, with contour and character. Under the glare of the brilliant lights one pays tribute to the deftness of the clever manipulators, feeling sorry at the same time that, made of sand as the figures are, their glory is so soon to fade. The gentlest tide, the tiniest wave, the softest breeze, alike suffice to undo the artist. For he labors in the sand!

The recently running serial in your columns, Tschackert vs. Richard, with its many italics, varied quotations on things terrestrial and things celestial, its terrifying Dreadnoughts, its fierce exclamations and fiercer interrogations, bring sharply to mind those sand artists of the Atlantic beach.

This unabridged series seems to have been occasioned by a brief letter of mine in the "Lutheran World" of July 27th. It was dubbed "Two Lutheran Professors." Its purport was to indicate that Prof. Paul Tschackert, of Goettingen, in his recent work, *Entstehung der Lutherischen v. der reformierten Kirchenlehre,* differed in certain distinct characteristics and conclusions from Prof. J. W. Richard in his volume, *The Confessional History of the Lutheran Church.* The purpose was neither personal nor polemical. In speaking of the two above volumes, I said: "Their very appearance is proof that Lutheran faith is not extinct, that its problems are present and serious ones." Further, "One naturally wonders how Profs. Richard and Tschackert, covering as they do much the same ground, agree on the great points of our confessional life." My conclusions were these: "On confessionalism, the Augustana, the actions of Melanchthon, the Variata, the Subscription to and results of the Concordia, Tschackert has gone his own way, led, as he believes, by proper historical judgment, and that way is not the way of Prof. Richard in his Confessional History."

I wrote the article and went a-fishing and forgot all about it. But I am glad that like the leaden apostles cast by Cromwell into bullets, it has gone about doing good.

If I did not know that the columns of church papers, like those of other periodicals, are always crowded, I think I should risk asking the courteous editor of the OBSERVER to republish it. For in it I said just what I should want to say to-day, without emendation or any sort of "variata." Indeed, I should not dream of a response if all the readers of the OBSERVER had upon their shelves copies of the two books in question. "To the Books," as Dr. Richard himself often said.

First let me note some incidentals. The author of the Richard-Tschackert articles, a student of Dr. Richard's, has forgotten one of his distinguished preceptor's most essential teachings. It is that all sermons shall have "unity, order and movement, specially unity." But our writer discusses many things of greater or less value with which we may or may not agree, but which are, as court procedure says, "incompetent, irrelevant and immaterial."

(a) There is the matter of the value of Dr. Richard's book. Its painstaking scholarship no one questions. I distinctly asserted it. Prof. Tschackert acknowledged it. In the *Theologisches Literatur Blatt,* October 29, 1908, Prof. Tschackert, after expressing his satisfaction that Prof. Richard in his *Confessional History* had made full use and acknowledgment of his (Tschackert's) fine work on the *Unveranderte Augsburgische Konfession,* Leipzig, 1901, with an author's proper pride in this recognition, signifies in a

general way his gratification at the scholarship of Richard's book. Now the very fact that Tschackert felt specially indebted to Richard for the latter's acknowledgment of his work, and yet fails entirely to use that work or its processes or its conclusions, is proof positive of what Prof. Tschackert himself thought of these conclusions. With all Tschackert's joy at Richard's use of his A. C. text, with all his acknowledgments, he does not himself use Richard's conclusions at all. In other words he is glad when Richard uses his text, he acknowledges Richard's research and care, but he is not able to follow his results. My article said: "Tschackert in giving a bit of literature on Lutheran Confessional writings names, among others, Richard's work, but he nowhere, as far as I have seen, refers to or quotes him. Why not? One cannot say, save it be from the fact that the scholar whose critical judgment Richard held in high esteem in this very field, is found in his conclusions widely variant."

(b) Included in its encyclopedic erudition, the Richard-Tschackert series also includes a "review of history of the original manuscript copies of the Augsburg Confession," the Editio Princeps, the Latin Variatae, the German Variatae, ad libitum. All this is another story and has no more to do with Two Lutheran Professors than has a Timbuctu native with a Louis Quinze dining saloon. Any one who wishes to make a study of this matter can easily refer to Richard's books, Brieger, Kolde, or Tschackert.

(c) I shall also have to insist that the effort to lug the Book of Concord into the discussion in a political way is so obviously wide of the mark that we shall need to shut the door and leave the Richard-Tschackert writer on the side of it on which are the five other oilless virgins. If any one wishes my views on the Concordia, he can find it in a series of articles appearing in the "Lutheran World" in the early months of 1908.

I notice, too, the writer of the Richard-Tschackert articles has a penchant for stories. As this is not my province I must tread very gently here and with great deference. As nearly as I can make out from the non-illustrative material he uses, there is some sort of misunderstanding between himself, "ma," Mr. Webster (I am not certain whether Noah or Daniel), and Lord Camden (whoever he was). But as it is too much for us, and it cannot easily at this late day be referred to the Messrs. Camden and Webster, I suspect "ma" and the writer will have to continue to wrestle with it alone. For real stories, however, I refer him to Mr. Bok's periodical, second page "That reminds me."

But all these extraneous matters aside, do Prof. Tschackert and Richard have the same vision on things Lutheran and Confessional? *No careful reader* of these books of theirs *would affirm it; no student* who has followed the character *of their preliminary writings would even expect it.*

Dr. Richard has busied himself very largely with Melanchthon's part in the creative reformation. And in essence, in spite of his occasional fine tributes to Luther, it is Melanchthon who to Richard is the real conservator of things. "It is he who gives it dogmatic basis," in his Loci 1521. "Melanchthon has become the first theologian of the age." (*Conf. Host.*, p. 11.) Thus as a dogmatist and theologian Melanchthon made Richard's reformation.

With Tschackert it is not so. With him Luther is the soul and center of those constructive and conservative forces of regeneration.

Speaking of the *Loci Communes* Tschackert says: "On the formal side this writing is epoch-making as the first example of an outline of Evangelical Christian Doctrine, but so far as the content is concerned, it can lay no claim to originality. For not a single *essential thought in it is new. They are all taken from Luther.*" (Entstehung, p. 117.) Here is the key to the two books. All the minutiae are of its unlocking. Any interpretation which does not tally here fails to understand the respective authors.

On every page this principle works out. Let me put it as clearly as possible. In the entire discussion of Melanchthon's Variatae editions, Prof. Richard would write: "He has changed the article, *but* . . ." While Prof. Tschackert insists, "he has changed the article, *and* . . ." With Richard, Melanchthon's changes, when they were changes at all, were a *revising of the Augustana upward in its Lutheranism.* With Tschackert Melanchthon's changes *were* changes, and they were at the same time *revision downward.*

Or, again: Prof. Richard aims to show (a) that there are no changes in the Variata; (b) that where there are changes, they are verbal, with no significance; (c) that where the verbal changes have material significance, they are to clarify and punctuate the original Lutheranism. Prof. Tschackert on the contrary affirms (a) that there are changes, and many of them, and these without authorization; (b) that these changes are not merely verbal but doctrinal; (c) that these doctrinal changes are weakening and modifying in their confessional effect.

This is the exact significance of the difference referred to. It is a difference of spirit—now stronger and perceptible, now retiring and hidden, but always there. And this is the difference between Two Lutheran Professors. * * * I have said that Prof. Tschackert considered the changes of the Variatae theologically, specially those of 1540, as revisions downward; that Prof. Richard, on the contrary, counts them revisions upward; that Prof. Richard would assert: "There are changes but their significance is null," or, in other words, "Melanchthon has made changes, *but—*" Let me illustrate from Richard's *Conf. Hist.:*

The German Editio Princeps "differs from the Invariata in about 450 places, *though* the vast majority," etc. (P. 217.) Of the Edition Octavae of 1531, we find him making a new Latin edition, object "*to make more luminous.*" (218.) Speaking of the German Variatae.

Richard says of the first ed., Art. XIX, "Change has been also made, *though* not of extensive or of great importance." (P. 220.)

With regard to important changes in Articles 5, 6, etc., "It seems as though all made for the *purpose of strengthening,* etc." (P. 220.)

Of the 1540 German Ed. with regard to certain changes Richard says they are such, "*though* they do not change, etc." (P. 221.)

Of the 1550 Wittenberg Ed. we are told that it has readings different, "*but* these do not in any manner change, etc." (P. 222.)

In all these variatae we find "*not a different doctrine, but the same doctrine.*" (P. 223.)

Even with regard to the startling change in Art. X, in the Latin edition of 1540 from "adsint et distribuanter" to "exhibeantur," Prof. Richard is only moved to say "there is a change of form, indeed, *but* no intention of new meaning." (P. 226.)

Now Prof. Tschackert. (Entstehung, p. 290.) "Melanchthon changed the text of the Confession as often as he gave it into print." "In the beginning he may have had regard to clearness and precision, but later he retreated from the position of the original confession and on certain points brought in his private theology."

This distinct change of Melanchthon's consisted of two points, according to Tschackert. First, a semi-Pelagianizing "in that he in conversion co-ordinated its human factor and its divine. This is always in

religion a mistaken conception, for in matters religious all human things are and remain in absolute dependence on God." Second, Tschackert says the other point of difference was in the Supper. After 1536 Melanchthon "let go the Lutheran theory and its Christological basis" (p. 291), and, Tschackert is assured that Melanchthon's change in the Tenth Article was of purpose and cannot consistently be interpreted in harmony with the Lutheran conception.

Further Tschackert asserts *"The Variata attempts in general to weaken the importance of the Sacraments."* And he adds, *"The weakening of the teaching of the original confession is the entire tendency of the variata always."* P. 292.) * * *

Now lay alongside the following from Prof. Richard: *"The Lutheran doctrine has not been corrupted in the variatae, but it has been clarified, amplified in statement, fortified by argument, rendered more distinctly Lutheran."* (*Conf. Hist.*, p 231.)

Speaking of the "Two Lutheran Professors," is anything else necessary to be said?

Springfield, Ohio, October 13, 1910.

(*To be continued.*)

REFLECTIONS OF AN OUTSIDER.

BY PROFESSOR JOHN O. EVJEN, PH. D.

"The Lutheran World," September 7, 1910, contains an editorial, a kind of martial *noli-me-tangere* manifesto bearing the title "An Outsider May Become an Intruder." The editorial is "The World's" receipt for my article, "The Dictum of Dr. Schmauk Censured in Germany," which recently appeared in the OBSERVER. "The World" does not see fit to inform its readers why the literary organ of the *Allgemeine Konferenz* took Dr. Schmauk to task, being content to allude to the possibility of his having made a mistake, the nature and scope of which is left to the imagination of the reader. But it betrays its irritation at the fact that I, an outsider, registered in the OBSERVER the news about the defeat of the prince of the Council. The writer of the editorial states that he is inclined to think that I wrote as much as I did to say something favorable about Professor Richard. He goes on to tell that the positions of Dr. Richard's "Confessional History" have been antagonized and refuted by every man in the General Synod with the single exception of the LUTHERAN OBSERVER, and that it might be well for me to remember this. The rest of the editorial is a curtain lecture which, in every note of the scale, proclaims the possible intrusion of the outsider.

Now this lecture and the news about the refutation of the positions of Richard, and the admonition to remember it, would have utterly failed in their object, if it had not been for the fact that an insider, outside the direct reach of "The World" by the radius of a night's comfortable ride on a Pullman coach, sent me a copy of the editorial. If the fairness of another had been on a par with the courtesy of "The World," which neglected to present me with its screed, I should not have known that I was considered dangerous to the General Synod, and that I trespassed on tabooed territory when I discussed the confessional position of the General Synod and the other bodies in their relation to the *Allgemeine Konferenz* and to each other. Nor should I have known that "The World" considers me a "bright" man, an "interesting" man, a "good" man, a "vivacious," "acute," "scholarly" man, a "capable" "scholar," as one who "writes well" and of whom it can say: "We like to read what he writes." I am at loss, though, to explain how these charitable predicates can be harmonized with the Spartan severity which characterizes the rest of the editorial. Nevertheless, I am much obliged; and hope that also the following shall be to "The World's" liking.

I shall not dwell upon the preamble of the editorial, which proclaims the General Synod's self-sufficiency in confessional matters,—a synodic attribute, the existence of which I am not disposed to question nor dispute, knowing that the disposition of Peer Gynt, be it found in man or synod, has received its merited attention, which is sufficient for all times to come, from Henrik Ibsen. The editorial may be right in this matter, but I do not think that the synod's better self cultivates self-sufficiency. If anything breathes self-sufficiency it is the staccato refrain in the body of the manifesto, too pathologically interesting not to be taken notice of. What is it that the refrain tries to impress upon the reader?

It is this: That I belong to those who are "showing a disposition to break in at the wrong place;" that I have "shown a pronounced taste for breaking into the confessional matters of the General Synod;" that I am one who now "once more breaks into the ranks." This triple assertion about breaking-in is followed by one which lodges me straight into the ranks of "imported combatants." Twice I am designated "outsider;" once, "intrusive outsider." The "zeal" which I am supposed to have shown in the confessional matters of the synod, receives its strictures because of coming "from the outside." For fraternal emphasis an additional statement is made, that I am a "brother outside the General Synod." To make sure that the reader grasps the seriousness of the situation "The World" reiterates that I "was not a member" of the General Synod while teaching at Gettysburg [Pennsylvania College], and that I am "not a member" in my present incumbency "at" Minneapolis. The author of the editorial concludes by "begging permission" to think that the "acute professor is liable to become an intruder."

I have no desire to return these fraternal epithets, intended, as they must be, for the spiking of Trojan horses. Long live the spiking, as long as horses are wooden!

I fail to see, however, what this certificate of outsidership has to do with my defending the confessional basis of the General Synod, inasmuch as this basis is equally much,—and if possible, historically more—the basis of the Norwegian and Danish Lutheran Churches in America and Europe, with a membership of five or six million and with a history whose commencement, as far as the old world is concerned, antedates the origin of the General Synod by several centuries. Therefore, a word of explanation will not be considered amiss.

During my years of teaching at Gettysburg, I remained with the Church that had ordained me, the United Church, to whose recent convention the General Synod sent a fraternal delegate. I am at present with the Free Church, which is spiritually more closely related to the General Synod than is any other Lutheran body, and which gave me the rudiments of my theological education, including a whole year's grounding, several periods a week, in the Book of Concord. It was my eminent teacher, Prof. Sverdrup, of the Augsburg Seminary, who taught me a proper attitude to the Book of Concord and who impressed upon me just what Professor Tschackert in his splendid work, "Die Entstehung der Luth. und der Ref. Kirchenlehre" (1910, p. 572) teaches; namely, that the "authors of the Formula of Concord exaggerated the importance of their work," and that "it is to be deplored that they assigned to their work the importance of a *doctrinal law for the future.*" Sverdrup, as well as Tschackert, rejects the teaching of the Formula of Concord: that "the definitions of the creeds may be a public and sure witness, not only for those now liv-

ing, but for posterity, of that which IS and MUST BE the Church's unanimous opinion and judgment on disputed points." (R. 637, M. 572, 16.)* Sverdrup also taught us that the F. C. was too much a book of the school, and too little adapted to congregational life. What I learned at Augsburg was corroborated in Germany by Professor Hauck, of Leipzig, from whom "The World" need not be ashamed to learn, so much the more since the Lutherans in America, as Professor Seeberg once said, are fifty years behind the times. "The World" relapses into the subjunctive mood when it comes to consider the need of "assistance from beyond our own borders;" but it is very indicative in stating that "we have not yet felt the need of it so much as to display the signal of distress from the inside of our ramparts so as to invite assistance."

Indeed! What about that signal of distress "As to the Formula of Concord," raised in "The World" December 12, 1907, when the Rev. Leander Keyser flagged the other bodies for statistical aid to show "whether the situation will warrant us [Is it the synod or Rev. Keyser?] in dictating terms on the confessional question?" What about Rev. Keyser's writing letters to the presidents of the various Norwegian and Danish synods to find out their attitude to the symbols?

Let me digress to call attention to the confessional tendency of the Norwegian and Danish bodies in America. The bodies known as the "Conference" and the "Norwegian Augustana Synod," to both of which Norwegians and Danes belonged, went forth from the Swedish Augustana Synod in 1870 and existed as two independent bodies until 1890, when they, with a third body, formed the "United Church." Their respective constitutions (1870-1890) had accepted the Augsburg Confession and Smaller Catechism "as understood and developed in the other symbolical books of the Lutheran Church," a statement, borrowed from the Swedish Augustana Synod, which accepted the Book of Concord. But this statement was purposely cancelled in the constitution of the United Church in 1890, framed by Prof. Sverdrup. Thus the Norwegian United Lutheran Church was placed on the basis of the Church of Norway and Denmark, which does not breathe even a single word about the "other symbolical books." The Danish bodies, which had separated from the Norwegians, on national grounds, had discarded the same phrase about interpreting the accepted symbols in accordance with the "other symbols" of the Book of Concord. The Free Church had done the same thing, all of these churches realizing that the Swedish importation was an encumbrance which the Churches of Norway and Denmark did not wrestle with. Accordingly, the confessional bases of the various Norwegian and Danish Churches are stated with laconic brevity. These churches would, with the probable exception of the Norwegian Missourians, who would not, I suppose, join in prayer with the General Synod, resent any attempt to attach to their bases an elastic comet's tail, such as the General Synod did at Richmond in adopting "Explanatory statement III." I feel certain that their independent spirit would scorn the idea of accepting a challenge from the General Council and that no amount of fraternal delegating would succeed in wrenching out an explanatory statement, such as that which the Council succeeded in getting from the Synod, Anno Domini 1909. The explanatory statement of 1909 may have brought the General Synod and the General Council closer together. As for bettering the understanding between the Scandinavian West and the General Synod the explanation of 1909 is a minus in the calculation. The General Synod delegate to the United Church, 1910, was received, but no return delegate was appointed.

Now a word about the synodical affiliation. I saw no reason why I should sever my connections west in order to join the General Synod. As it was, I preserved my liberty. Both before and after living at Gettysburg I preached in General Council pulpits, as well as in other pulpits outside my own particular synod. To have transferred myself to the General Synod would have meant that my entry into a General Council pulpit would have become a more problematic affair. Though I should by such a transfer have gained the distinction of having become an insider, the probabilities are that I should by this time have become an involuntary outsider through the efforts of "The World" or its lieutenants.

As to my intrusions, *alias* writing in the "Quarterly," a periodical which Rev. Keyser, according to his statement in December, 1908, had not been reading for several years,—I saw no reason why I should not contribute something on confessional topics, since the "Quarterly" made overtures to me, not I to it. It was not an entirely unique venture, for Rev. Keyser had turned his back on the "Quarterly" and was rolling his literary shekels over to the "Lutheran Church Review." A few mites from my hand, by way of substitution on a topic where I was somewhat at home, meant probably no gain to the periodical, but certainly no loss to me. Hence I wrote. But had I known that my friend Professor Tressler was to get himself entangled in the Book of Concord controversy partly on account of my mites which crossed the paths of Rev. Keyser's mint, and that the entanglement was to lead to Prof. Tressler's pitting of Tschackert against Richard, I should in all probability have remained a passive listener to the pros and cons that were handed out in discussing the confessional basis of the *Lutheran Konferenz* and the confessional eligibility of the Synod. For I knew that the Book of Concord with its vicissitudes in the Lutheran countries of Northern Europe was not the forte of Professor Tressler, whose knowledge of the Scandinavian was as limited as the drill in the Book of Concord he must have been given in the Presbyterian seminary from which he graduated. Or, can the ex-post-facto touches in Germany atone for this?

Minneapolis, Minn.

(To be continued.)

*The quotation is not found in Jacob's "Book of Concord," vol. I. It should have been found at the foot of page 538, where several lines are missing. I have examined some copies of the edition copyrighted 1908, but fail to find the translation of the most objectionable words in the whole Formula of Concord. In Latin they read: ". . . ut publicum solidumque testimonium, non modo ad eos, qui nunc vivunt, sed etiam ad omnem posteritatem exstaret, ostendens, quaenam ecclesiarum de controversiis articulis unanimis fuerit *esseque perpetuo debeat decisio atque sententia*." Why is this part lacking, and why has nobody called attention to it? No wonder that Tschackert scores it. For his standpoint is this: "The more theology a confessional book contains, the less it is suited to be the confession of a Church. Hence the . . . Symbolum Apostolicum is such an incomparably practical Church Confession because it contains no theology, but only the belief in the divine economy of salvation (Heilsökonomie)." Tschackert, 570.

—How wonderfully blessed to have everything that happens to me a pure blessing! A man may curse at me, an accident may injure me terribly, I may be brought to poverty; but if I once learn that there is the blessing of God in everything, what a life of blessing and love and joy unspeakable I shall have!—Andrew Murray.

—If you go to him to be guided, he will guide you; but he will not comfort your distrust or half-trust of him by showing you the chart of all his purposes concerning you. He will only show you into a way where, if you go cheerfully and trustfully forward, he will show you on still farther.—Horace Bushnell.

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON.

Fourth Quarter: Lesson VI. November 6, 1910.

The Lord's Supper. Matt. xxvi. 17–30.

Golden Text.—"This is my body which is given for you; this do in remembrance of me." Luke xxii: 19.

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

The lesson describes one of the several important events of Holy Week, the week preceding the resurrection. The subject is the institution of the Lord's Supper, which took place on Thursday night, during the celebration of the ancient Jewish Passover feast.

For a full account of the Holy Supper, the four gospels and a part of Paul's letter to the Corinthians (1 Cor. xi. 20-27) must be consulted.

I. The Preparation Made (vs. 17–19).

The Place.—"The first day of the feast of unleavened bread" was Thursday. The feast lasted a week, and began with the Passover or paschal meal. The story and the meaning of the Passover must be remembered in order to understand the lesson. The passing over of the death-angel and protection from him through the blood of a lamb are the center of the type. And now, 1,500 years after the institution of the Passover on the night of the exodus from Egypt, the great anti-type Christ fulfils the type. He is about to celebrate the Passover and to supersede it by instituting the Lord's Supper.

The Place.—As neither Jesus nor his disciples resided in Jerusalem, it was a question at whose house they would eat the Passover. No doubt there were many disciples who would have welcomed Jesus to their homes. Whether Jesus had arranged in advance for a room we know not, but it is evident that his host was a friend who needed only to be asked. In response to the question, Jesus does not designate the house, but gives Peter and John, whom he sent, a sign by which they would know it. They would meet a man bearing a pitcher of water, whom they should follow to a certain house.

The Preparation.—The large upper room was furnished with a table, couches, and needed vessels. The preparation to be made consisted in providing a lamb, properly slain in the temple, and unleavened bread, bitter herbs and wine.

II. The Betrayal Foretold (vs. 20–25).

The Announcement.—Jesus and his disciples assembled in the upper room on Thursday afternoon. "Now when even was come, he was sitting at meat with the twelve." They reclined at table, John on one side of Jesus and Judas probably on the other. As they were eating Jesus made the terrible statement that one of the twelve would betray him. And they were exceedingly sorrowful and began to inquire every one "Is it I, Lord?" But Jesus only said, "He that dipped his hand with me in the dish, the same shall betray me." By this is not meant that he would designate the betrayer by dipping into the dish simultaneously with Judas. It evidently means that one of his company, his associates, disciples, would do this thing, even as the Psalmist had written, "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Ps. xli. 9.

The Crime.—The betrayal of Jesus was one of the most shameful crimes recorded in history. It had been foreseen by the Omniscient and foreshadowed by the prophets. Ps. xxii., xli., Is. liii. But the fact that it was foreknown does not indicate any moral compulsion on Judas. He was not forced to the dastardly act. The Lord had striven to win him in every way, but he wilfully resisted the grace of God and so perished. While the wickedness of Judas was overruled for the good of mankind, he brought upon himself such an awful fate that Jesus said of him, "good were it for that man if he had not been born."

The Person.—That Judas might divert suspicion from himself he also asked, "Is it I, Rabbi?" and received the affirmative answer, "Thou hast said." It seems probable that the answer was given in the ear. Peter also had made a sign to John to ask the Lord who the traitor was. In answer to this Jesus designated him by giving him a sop after he had dipped it. Peter and John therefore knew who would betray him, even if the others did not.

III. The Supper Instituted (vs. 26–30).

The Elements.—As they were eating the paschal supper, which was now being properly celebrated for the last time in history, Jesus instituted another supper to take its place for all time. As the former pointed forward to Christ, so the latter points back to him, particularly to his crucifixion. The elements used in Lord's Supper were unleavened bread and wine made from grapes. Whether the latter was fermented or not we do not know. The wine used was generally diluted with water. Unfermented wine is really the fruit of the vine, and is therefore a proper element. For various reasons it is preferable to fermented wine. Ordinary bread and ordinary wine without regard to their chemical condition are true elements. They stand for the support and joy of life.

The Words.—Bread and wine do not form a sacrament unless the words of institution be uttered when they are given and taken. The words are not fully reported by Matthew. The essential part, however, is given. Of the bread Jesus said, after he had blessed and broken it, "Take, eat; this is my body." Of the wine he said, "Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins." With these simple, meaningful, and beautiful words Jesus appointed the Holy Supper. Its perpetuity through time and its glorious climax in heaven are indicated in the concluding words, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." After awhile, toward midnight, when they had sung a hymn, one of the usual psalms (cxv-cxviii), they went out unto the Mount of Olives.

The Significance.—The Lord's Supper is no empty ceremony. Together with baptism they constitute the two and only sacraments of our religion. The World of God and these sacraments are the chief means through which God confers grace upon the believer. The meaning of the Holy Supper is in a general sense very plain. It is a means of grace, an act of devotion, a form of profession, an expression of fellowship. Its benefits are spiritual. There is connected with it the mystery of the divine intercourse with the believer. But there is nothing magical about it. The truth that comforts and saves through it is the truth of the gospel. Paul's interpretation of this sacrament makes it (1) a communion (or participation in) Christ's body and blood, (2) a memorial of Christ, (3) a seal of the covenant of grace, (4) a proclamation of Christ's death, and (5) an assurance of his return.

Practical Reflections.

What history that one word Passover enshrines!
Jesus observed the laws and ordinances.
Human nature is capable of base ingratitude.
No man is compelled to be wicked.
The Lord's Supper is a precious gospel.
It must not be despised or ignored.
It is a foretaste of Heaven.

YOUNG PEOPLE'S PRAYER MEETING.

Bible Study.

Topic for November 6, 1910. Secrets of Happiness. Prov. iii. 13–18. (Consecration Meeting.)

BY REV. J. B. GUINEY.

I. Faith in God. Ps. v. 11; Ps. lxiv. 10; Prov. xvi. 3, 20; 2 Cor. xii. 9, 10.

II. There is happiness in wisdom. Prov. iii. 13-26; Prov. xvi. 21-24; Acts xiv. 17; Luke xxiv. 32, 45.

III. God's love in the heart makes one happy. Phil. i. 8, 24-26; 1 John iv. 18, 19; John xvii. 26.

IV. There is joy in helping others. Acts viii. 8; John xiii. 12-17.

V. Christ's receipt for happiness and David's experience. Matt. v. 3-12; Ps. xxxii. 1-11.

VI. What made Christ rejoice in sorrow? Heb. xii. 2, 3; 1 Pet. iv. 13; Rom. xiv. 17; Rev. xix. 9.

CHRISTIAN ENDEAVOR TOPICS.

Seed Thoughts.

Sunday, November 6. Topic—Secrets of Happiness. Job. v. 17–27; Prov. iii. 13–18. (Consecration Service.)

BY REV. P. A. HEILMAN.

The most universal quest. Whatever else we may be seeking for, gold, honor, position, health, its real purpose is happiness. If we were assured that that thing we are seeking for so earnestly, would make us miserable, we would spurn it, and flee from it. Why not then seek for happiness direct?

It cannot be found. It is a vain search, and will elude every one who seeks for it. It can only be found through some other human being. If you make some one else happy, the reflex influence of that happiness will flow back into your own soul with added power.

Trials and happiness. The things we most dread, if sanctified by God, will be sources of great happiness. "Happy is the man whom God correcteth." "Our light affliction, which is but for a moment, shall work out for us a far more exceeding and eternal weight of glory." "All things work together for good to them that love God."

Religion and happiness. The religion of Christ holds the secret of happiness. It is impossible for a young Christian, or an older one, to live according to the gospel and not be happy. If your life is a disappointment to you, it is because you have not obeyed the commandments of your God.

Get busy for Christ and you will have no time to worry over slights and disappointments and hardships

The happiest man that ever lived was Jesus Christ. The superlative of happiness is joy. Doing the will of God so filled him with joy, that even the cross seemed light. He called that hour *glory*. He has promised all that follow him, fullness of joy. "I am come that your joy might be full." The world has no such promise as that.

The happiest people you know are those who follow Christ the most closely. Paul and Silas could not help singing in the prison, with their feet in the stocks, and their bodies smarting from the stripes they had just received. A devout Christian father whom I knew well had passed through great sorrow and trial, but his heart was so filled with joy that his cry was, "Lord, stay the blessing, it is more than I can receive."

Godliness with contentment holds the secret of real happiness. To take up the cross of Christ and follow him closely, and then be content with your lot, if you cannot make it better, will fill your soul with an abiding joy that the world cannot take away. Consecrate yourself to that to-night, and live a joyful Christian life.

Baltimore, Md.

Bible Readings.

M., Oct. 31. Happiness in God. Ps. lxxiii. 23-28; Neh. viii. 10.
T., Nov. 1. In wisdom. Prov. iii. 13-26.
W., Nov. 2. God's love. 1 John iv. 18, 19; John xvii. 26.
T., Nov. 3. Helping others. John xiii. 12-17.
F., Nov. 4. Christ's recipe. Matt. v. 3-12.
S., Nov. 5. David's experience. Ps. xxxii. 1-11.
Sun., Nov. 6. Topic—Secrets of happiness. Job v. 17-27; Prov. iii. 13-18. (Consecration meeting.)

LUTHER LEAGUE TOPICS.

November 6, 1910. Jer. xxxiii: 7–18; Mal. iii. 13; iv. 6. From Ezra to Malachi.

BY REV. H. E. CLARE.

The return of the Hebrews from captivity gave promise of a grand and glorious future. Those sad conditions of ecclesiastical infidelity and apostasy from God, which in the melancholy past had made their captivity inevitable, have now been completely reversed. The primitive hand of God has accomplished its purpose. The captivity among a people who were typical of all to which they, in the days of their vulgar enamorment, desired to conform has wrought a penitential transformation, and now their souls are nauseated with that that they then thought they could love.

Sacred history records their loyalty to Jehovah and their zeal in his cause, but alas! it does not record their perseverance in righteousness and holy service. They had been regenerated, but their conversion was not fully realized. Their hearts had been purged of all formal idolatry, but their souls had not been thoroughly cleansed of sin. And, therefore, the prophets, from Ezra to Malachi, must reprove and rebuke.

Observations.

1. This solemn truth is brought before our minds in a striking manner, both in our first lesson and in the history of the Hebrews: that God's promises are always conditional. Those glorious things promised by Jehovah in our first lesson were never fully enjoyed by the Hebrews. The fault was not with God. He never withholds any good thing from his children when it is possible to give, and his promises are inviolable; they are as certain as his truth is unalterable. The fault was wholly with the Hebrews. They failed to meet the conditions. It behooves us, therefore, to ask ourselves the question, How far can we enjoy the rich things of God's promises? The answer must always be, Only so far as we meet the conditions of God's promises.

2. But God not merely withholds the promised blessings from them who fail to meet the conditions; he inflicts punishment upon them who fail to meet the conditions. Our second lesson conclusively proves that God's wrath is not only passive; it finally goes out in active infliction of the judgment deserved.

3. But let us not overlook this comforting assurance: "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah." God's mercy is as great as his wrath. Both are infinite and therefore equal. But penitence breaks the balance, and then his mercy descends in loving kindness and saving grace upon the penitent.

Luther League Daily Bible Readings—October 31–November 5.

Monday: Ps. cxxxvii. 1-9—The Captivity.
Tuesday: 2 Chron. xxxvi. 22-23; Ezra i. 1-11—The Edict of Cyrus.
Wednesday: Ezra vi. 1-22—The Temple Rebuilt.
Thursday: Neh. ii. 1-20—Jerusalem Restored.
Friday: Zech. ii. 1-13—"Rejoice, O Daughter of Zion."
Saturday: Mal. chaps. 3 and 4—Prophecy's Last Words.

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FRIDAY, OCTOBER 28, 1910.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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GOODNESS IN STORE.

God's method of dealing with the world and with individuals seems to involve the principle of a progressive unfolding, with something better always in reserve. In the narrative of creation there is this element of advance from the lower to the higher, each stage of the work being prophetic of something yet to come. God's self-disclosure in grace has been through a historical process, the brief intimations given to patriarchs expanding gradually through the centuries of Israelitish history until they consummated in the mission of Christ. And the kingdom of God thus inaugurated moves progressively to its complete triumph. It is a larger, more beneficent, more vital fact in the world to-day than it was in the days of our forefathers, but those who come after us will see it grown to more imposing proportions than it presents to our view and will realize more of the benediction that is wrapped up in the heart of it. So human history as a whole, under divine providence, is moving to vaster and more fruitful issues. There is an increasing purpose that runs through the ages of it, and eye has not seen nor ear heard the things that God is holding in reserve for this old world of ours in the way of human betterment and elevation.

But it is in the sphere of individual experience that this principle interests us especially. In our personal relations to God and his economy of salvation we find illustrations of it continually, and a new ground for confidence and hope. We have been living to little purpose as Christians if we have not discovered long ere this that God always has some better thing in store for us in the experience of his grace and favor than anything we have yet enjoyed; or at any rate, that he has ways of disclosing his helpfulness and power that will keep pace with our advancing and almost infinitely varied needs—hidden resources of goodness and grace to be revealed progressively and as our need of them arises.

Take God's promises, for example. They seem perfectly plain on our first reading of them. Indeed, if we will go back over our own Christian lives we will probably remember that we thought we had extracted the meaning of God's assurances of his love and care and sustaining grace on our earliest acquaintance with them—so clear and intelligible they seemed. And we did even then discover something of the treasure they contained. There were promises which we learned in early childhood, at a mother's knee, or in the Sunday-school, and we carried them with us for years with some real sense of their meaning and preciousness. They were sweet to us, and somehow the memory of them never failed to bring to us a sense of tranquility. They soothed our spirits often; and as we repeated them, a feeling of quiet restfulness stole over us, such as a child feels as it sinks to sleep in the soft twilight hour under the cradle song. We knew something of their significance and power, and perhaps we thought we knew them exhaustively. But suddenly the current of our lives, so smooth before, changed. We came into new conditions, were confronted by new circumstances. Perhaps a heavy responsibility was laid upon us—burdens we knew not how to carry or a sorrow we felt we could not bear. We were ready to sink under the load. We were in despair. In our sense of helplessness we were like Christian and Hopeful shut up in Doubting Castle, when all of a sudden Christian realized that he had in his possession a ready means of escape from the dungeon—a key that would unlock all the doors and let them out. This key was called "Promise," and it proved equal to the need, for at its touch the bolts gave back and Christian and Hopeful came forth. So we, too, found that we needed in the promises we had known so long. As they had met the simpler needs of our earlier years and lighter cares, so now they revealed an equal adaptation to our deeper and sterner experiences. We found in them riches of comfort which we had not discovered in them before. These riches had been there all the while, and among God's children in every age there had been those who had discovered this larger wealth, but we could not find it until circumstances created in us a sense of the need of it.

This principle is illustrated in God's providences also. They unfold progressively and the blessings wrapped up in them reveal themselves part by part. It must have seemed to Joseph unmitigated disaster when he was torn away from his home and sold as a slave into Egypt. It was hard to believe that there was any goodness laid up for him in that untoward event. But there was, and he found it as he meekly followed in God's chosen way. Of course, we may thwart God's purposes and blight his plans for us by our self-will, but he who submits his life to divine guidance finds his heavenly Father's dealings disclosing new meanings and opening out into larger experiences of good. Dr. Vincent, who in one of his volumes develops with fine insight this principle of reserve in God's bestowal of his gifts, beautifully says: "The man who sets himself to watch and follow the development of one of God's providences which sometimes seem so severe at first is like one who watches the unrolling of a rich web from a foreign loom. First appears a rough selvage; then follows a dark, sombre fabric; no beauty there. Then perhaps a streak of gold or a line of embroidery; then more and more gold and color, until at last the web unfolds its whole pattern, blazing in gold and gorgeous dyes. So you may not see the gold or the purple in the first unfolding of God's providence. It is all rough and sad-hued, but the purple and gold are laid up none the less in the heart of the providence; they are of one piece with the somber web, and God will bring the whole pattern to light in the end, to the praise of the great goodness which he has laid up in store for them that love him."

We have reason, then, to look forward with courage and hope. We know not the details of our future, but we know that it holds God's goodness and that if we are in right relation to him it will be revealed to

us in ways ever new and surprising. Our experiences will doubtless be various. Some will lie under the sunshine and some will be under the cloud, but divine love will be in the cloud no less than in the sunshine, and it will break in blessings on our heads. God ever has some better thing in store for us.

And as for the great future that lies beyond these earthly scenes—even the best gifts of God that enrich our lives here are but as the green twigs and branches that floated out from an as yet unseen continent to greet Columbus as he drew near it. Here we see and know and experience only in part. Yonder faith will become sight and hope will be turned into fruition.

THE INSPIRATION OF CHRISTIAN CIVILIZATION.

That the type of civilization which Christianity has produced is unique, different from all others that have appeared in the course of human history, admits of no doubt. With all the shortcomings and defects that have marked its progressive, and as yet far from perfect, unfolding, it has exhibited an ethical and humane tendency which has more and more been coming into ascendency. Nor is there any mystery in this. It is the natural reaction on life of the worship of God in spirit and in truth—not of the God whom the unaided mind of man has imagined and pictured, but the God who stands self-revealed in the Scriptures.

No doubt it is true that almost any object of worship that causes men to look away from themselves is better than the egotism that makes self the highest thing in the universe. The frightful logic of individualism is seen in Nietzsche, with his "will-to-enjoy" or his "will-to-have-power" as the supreme good. If anything could be calculated to turn the world into an inferno it would be the general adoption of the Nietzschian principle of reaching for power with an unsparing hand and ruthlessly crushing whatever is too feeble to resist.

But granting that the ultimate logic of self-worship is the practice of a savage ruthlessness, it does not follow that any object that draws our eyes from ourselves is a good object of worship. Carlyle's dictum that a man's religion is the most important thing about him is true. For, he goes on to say in effect, if you know what his religion is you know what kind of a person he is. For his worship will react upon his character. The sort of object he adores will determine what sort of ideals he accepts and what sort of life he is trying to live. Hence it is not enough that our eyes be turned from self; they must be directed to the right quarter and rest upon one who is worthy of the homage we pay.

This has been Christianity's surpassing gift to the world—a knowledge of the true God. Whatever ameliorations it has wrought in the individual and corporate life of mankind have been due primarily and fundamentally to the fact that it has detached the aspirations and affections of men from all false and unworthy objects of devotion and fastened them upon One whose infinitude is the absolute fulness of all perfections. It has been the Christian conception of God that has found expression in the Christian life, for the gospel is simply an unfolding of the divine method and a vehicle of the divine power for changing men from glory to glory into the image of God. We have already admitted that this expression has been far from perfect. It has been hindered and distorted, sometimes even caricatured, by the difficult human material in which it becomes incarnate. But whatever of ennobling and uplifting influences have come to the world through the gospel have been due to its inherent power to bring its subjects into moral harmony with the God whom it discloses and to whom it directs their adoration and desires. And however imperfect its work may be as yet because of the perversity of human wills and affections, what it has already achieved is enough to show that it carries in its bosom a force that will eventually renovate the earth and fill it with righteousness, peace and joy.

For, the God to whom our worship is paid is a holy God. This is the pre-eminent disclosure of the Old Testament, affirmed by law-giver, prophet and psalmist, and emphasized in temple-ritual. Holy himself, he demands holiness in his creatures. For the absence of the pure heart and the clean hands no outward observance of religious ceremonial can be a substitute. To do justly, love mercy and walk humbly with God is more than all sacrifices and burnt offerings. He who fails to appreciate the true inwardness of the worship prescribed in the Old Testament and its profoundly ethical implications, entirely misapprehends its nature.

That God is also love is the pre-eminent disclosure of the New Testament. Thus, in his aggregate self-revelation he presents himself before us as not only demanding holiness in his worshipers, but as compassionate, long-suffering, patient with our infirmities, following us with a fatherly solicitude in our wanderings, and plying us with a thousand tender ministries to constrain us to turn to him in an answering love.

Hence it is not strange that a new type of life is created and fostered under the ordinances of Christian worship. It is a law of our nature that we grow into the likeness of what we love; that our aspirations determine our character; that we strive to reproduce in our own conduct and life the moral qualities of the Being who seems to us to be worthy of our supreme homage, and to whom our adoration, thanksgiving and praise are paid. If God is Holy Love, then holiness and love must become distinguishing marks of those who worship him in spirit and in truth. Who can doubt that in the lack of these moral qualities in individual and social life we have the explanation of the wrongs and miseries that have tormented the earth? Who can doubt that as they become more and more regnant, these wrongs and miseries will diminish and disappear.

There is no mystery in the fact that wherever Christianity has gone, there we have the humanest, the most opulent and the most benignant type of life the world has known. Neither is it hard to understand how in its commission to disciple the nations the Church has in its keeping the secret of a renewed earth.

—To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word, to be calm in the hot moment of anger, to do without weariness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—Punshon.

—Every man is worth just so much as the things are worth about which he busies himself.—Marcus Aurelius.

A popular woman writer for the daily press recently made a most startling declaration concerning what she thinks to be a "changing standard of virtue for men and women." She was not approving, but regretting what she sees, but she made a strong case for the idea that the old double standard of morals which allowed the man all license and damned the woman for a single false step, is giving way to a single standard for men and women,—not the high ideal that requires equal purity of both, but a standard so low that it not only permits a woman to have a past as dark as ever was permitted to man, but looks upon it as adding piquancy to her charms. In corroboration of the truth of her view she cites the many popular novels in which "all their heroines without exception, of late, have been ladies who have thrown their caps over the windmill with never a regret. And they are not held up to scorn for having done so, nor made to reap any terrible or deserved suffering. On the contrary, they marry the lovely and picturesque heroes, who pass by all the simple, virtuous girls for them, and they live happily ever after." "As for plays the same trend is observable. * * * The spotted heroine isn't even disinfected with rose water in the last act, but * * * she gets all the rewards that used to be reserved exclusively for impeccable virtue." She then points to the situation in real life, and the way in which a number of millionaires who have unblushingly married women of a notorious past, and to the scandals of divorce and remarriage. Her final sentence is "The old way of crucifying the woman who sinned was as hard and cruel as death, but it kept women pure!" It is a terrible indictment of the trend of present-day morals in so-called high life, the influence of which all too quickly filters through society. It should cause a great deal of hard thinking, and then of correspondingly definite action. It should mean not only a careful parental censorship of all books coming into the home and all plays which young people are allowed to see, but more straightforward instruction in the home. There should be place for repentance for sinners and their return to respectability. The throwing down of the bars for women and the teaching that lapses of virtue are but peccadillos is a reversion to the beast, and means ruin for the home, marriage robbed of its sanctity and the producing of a generation that shall rival that of Rome when the women counted their years by the husbands they had had.

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As the holiday season approaches the National Association for the Study and Prevention of Tuberculosis is planning a more vigorous campaign than even that of last year. The Red Cross stamps, with which we have all become familiar, are expected to bring in a far larger return than in previous years, and to further their sale a bulletin has been issued outlining the aims of the coming campaign.

The bulletin says that there are at the present time accommodations for only about 30,000 tuberculosis patients in the United States. This figure represents beds in hospitals, almshouses, penal institutions and hospitals for the insane. According to the bulletin, this is just about one bed for every ten indigent consumptives and one bed for every twenty-five or thirty patients, counting rich and poor alike.

"If sufficient accommodations are provided only for those who are unable to pay the full price for their treatment," the bulletin declares, "fully 275,000 more beds in special institutions for tuberculosis would be needed at once."

Continuing, it declares that the immense outlay necessary to provide and maintain so many beds in hospitals makes it imperative that such institutions be erected from public money, either municipal, county or state. In order to get appropriations for public hospitals for tuberculosis agitation is necessary, and in order to create a campaign of agitation organization is demanded. But in order that an organization may carry on an effective campaign, funds are needed.

"These funds it is proposed to secure in as many communities as possible from the sale of Red Cross seals."

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The president of the International Bureau of Reform, Mr. Henry W. Blair, has tabulated the bills now pending before Congress looking toward the guarding of public morals through the forbidding by law certain things which have been scattering moral pestilence in the past. It is only a beginning, and none of the things have yet become law, but it is a beginning, and if the Christian people of the land demand it, every one of them will become law in due time, and the list was compiled not simply as a bit of interesting and hopeful information, but to enlist the practical interest of the citizens of the country in what is being considered, and to encourage agitation which shall make manifest to the members of congress the desire that exists for the passage of the bills. The bills are the following:

1. The Miller-Curtis Bill, to remove the federal shield of "Interstate Commerce" from "original packages" imported in "dry" territory by unlicensed liquor dealers.
2. The Burkett-Sims Bill, to prohibit interstate telegraphing of race gambling bets and news.
3. Walter-Smith Bill, to prohibit interstate transportation of pictures and descriptions of prize fights.
4. The Johnson Sunday Act, for the District of Columbia, to forbid Sunday toil and traffic—passed by Senate, pending in House.
5. The Curtis Bill, to prohibit saloons in Hawaii.
6. The Clayton Bill, to prohibit U. S. District Attorneys from engaging in private practice.
7. The McComber-Tirrell Bill, to forbid liquor selling in ships and buildings used by the U. S. government.

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The International Humane Conference, at its recent meeting in Washington, D. C., agitated the idea of an international censorship of all pictures presented in moving-picture shows. Of the desirability of such a censorship there can be no doubt. Its practicability is an altogether different question. The standards of propriety differ so widely in different nations that a universally acceptable censorship would be an impossibility. Moreover, a censorship which would forbid in pictures what was permitted to be acted on the stage by living actors would be most difficult of enforcement. The special danger of the uncensored, or partially censored moving picture is in its accessibility, through its low cost, to those least able through age and education to discriminate. Every picture reproducing crime, every one which makes light of the obligations of marriage, or that makes sport of things which should be honored, or even glorifies the pranks of the mischievous boy, becomes a harmful object lesson, leaving a more or less conscious impress on each child, and on many who are older, who may see it. The moving picture has so many possibilities for good, not only along lines of general secular instruction but in impressing strong moral lessons, that its prostitution to base ends is nothing short of a crime, and as a breeder of crime it comes rightly under police regulation.

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If the moving pictures should be censored, so should the plays. The criticism has been made that in the blood-and-thunder melodrama of the cheap theater and in the "penny-dreadful," however bad the story of

the play or book, the villain always pays the penalty of his wickedness and the hero or heroine reaps the reward of virtue, while in the so-called better class theater and in the popular novel of the day the story is just as bad, or worse, and crime and immorality are exalted, so that the censorship is needed most where it would be most resented. The criticism is only too well founded, and in lieu of a satisfactory public censorship which seems to be almost an impossibility under present-day conditions, there needs to be a most careful parental censorship on the part of every Christian parent, and an education of the conscience of the Christian element of the community till it shall make its protest so strong and loud that it will compel the authorities to take it into account. To combat the sources of disease as is being done, and rightly done, and to permit moral plagues to scatter their germs unheeded, must by and by come to be recognized as being utterly illogical, and impossible in a civilized Christian community, and unallowable even from a humanitarian standpoint.

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A peculiarly distressing case of race antipathy has brought the question of what constitutes a "negro" before the Court of Appeals of the District of Columbia. The question has arisen over the dismissal from one of the white schools of Washington of Isabel I. Wall, the eight-year-old daughter of Stephen Wall, an employee of the Government printing office. It was contended that the child had one-sixteenth "colored" blood in her veins, and on this account the principal of the school dismissed her, declaring she must attend the school provided for negro children. The principal's action was sustained by the superintendent of public schools and the case was then thrown into court on a writ of mandamus to compel the white school to accept the child. Justice Wright, of the District Supreme Court, held that the Board of Education must fix the racial status of the little girl. This the board did by declaring she was "colored" and must attend the negro school. Following this Justice Wright rendered a decision officially fixing the racial status of the child as a negro. Now the Court of Appeals has been asked to decide the case, and, no matter what its decision, the case will be carried to the Supreme Court of the United States for final determination.

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In contrast to the preceding item is the account of the reception accorded to Dr. Booker T. Washington on the other side of the ocean, particularly in Denmark, as given by "The Christian Work and Evangelist." Telling of his reception in Copenhagen it says, "King Frederick received him and had a long talk with him about the colored race and asked for a copy of one of his publications. Afterward, as the guest of prominent Danes, Mr. Washington motored to Foskilde, the ancient capital of Denmark, where he visited a school and had luncheon. At night he dined at the palace, meeting the royal family, including Queen Alexandra of England, King Edward's widow. After the dinner at the palace Booker Washington said to the New York "World" correspondent: 'I was much surprised at the Danish Queen's knowledge of my work. Both King Frederick and Queen Louise are simple, democratic, sympathetic people, deeply interested in trying to do something to help the negroes in the Danish West Indies in a practical way. The Queen suggested that our methods be introduced there.' Earlier in the day Mr. Washington paid a long visit to the agricultural schools, where he saw much which he believes would be helpful to his race in the South. He was seen off at night by the American Legation staff, the university professors and many other friends."

The "Presbyterian" calls attention to the severe blow which yellow journalism has received in France: "The Chamber of Deputies has passed a law which forbids any illustrations in the newspapers by photograph or engraving or otherwise, which show criminals or crimes of the time within the past ten years. It is a practical application of the theory of suggestion as the cause of action, criminal or otherwise. The picture of the crime suggests the deed itself, and the mind in which there may be any inclination toward the action is impelled toward the outward act. The evil illustrations of not a few of the newspapers are incitements to crime."

It is time that some such action be taken here at home. The newspaper reports and pictures, with the notoriety which they give to the criminals and which appeals to minds of certain types, are undoubtedly responsible for much. But then, "it makes news," and the responsibility is not of a character that is clearly demonstrated, and is theoretical, after all, and until there are laws governing the subject we need not expect any wave of awakened consciences to change the policy of the papers.

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Several times we have referred to the proposed raising of the wreck of the Maine, but no sooner was the matter apparently settled that it should be done than something seemed to present itself to make the real beginning of the work problematical. President Taft has taken the stand that the national honor demands the raising of the hulk, no less than does the country owe it to its dead that they be given proper burial, and the action of the last congress providing for the undertaking is really to be carried out. It is hoped that by February 15, 1911, the vessel will be raised, and that the cause of the explosion will be settled beyond cavil.

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On a recent Sunday afternoon in Pittsburg thirty thousand men connected with the Holy Name Society, an organization in the Roman Catholic Church, marched over a long route to the inspiring music of their own voices. It was a magnificent manifestation of the success of the society's campaign against profanity, and Protestantism can well envy and emulate its success. As we often have occasion to differ with and to criticise our Romanist brethren, we take pleasure in calling attention to, and in congratulating them on the Society of the Holy Name and what it is accomplishing.

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Antiquarians in Italy are much interested in a newly-found villa outside the walls of Pompeii. The villa in question, which is the property of a local innkeeper, bears little resemblance to the ordinary Pompeian house. The walls are covered with beautifully preserved figures, nearly life-size, representing personages of the ancient mythology, the whole being situated at a depth of from five to ten feet beneath the surface of the surrounding vineyards. The villa is guarded by custodians while preparations are being made to excavate two adjacent vineyards, beneath which the rest of the country house lies concealed.

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It is estimated that 5,000 members of the Portuguese religious orders, expelled from their own country, have taken refuge in Spain, where they are now being distributed among convents and monasteries. Accounts of attacks upon religionists in Portugal have greatly alarmed the Spanish orders, and it is reported that they are strengthening the convents and monasteries with iron doors and shutters and are laying in stores of arms and ammunition.

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Church News.

CHANGES OF ADDRESS.

Rev. D. B. Treibley, from Minersville, Pa., to 302 High street, Carlisle, Pa.

Rev. C. R. Meyers, from Gordon, Pa., to 3228 Mt. Vernon street, Philadelphia, Pa.

Rev. F. Brezenski, from 86 Hancock avenue to 60 Bowers street, Jersey City, N. J.

Rev. Will F. Bare, from 111 E. 7th avenue to 118 W. 3d avenue, Conshohocken, Pa.

Rev. E. H. Combs, from 718 N. Santa Fe street to 1313 Magoffin avenue, El Paso, Texas.

CHURCH BREVITIES.

The first anniversary of the pastorate of Rev. E. C. Harris in St. John's church, Sterling, Ill., was celebrated by the congregation on October 17th.

The St. Paul's church, of Newcomerstown, O., has substantially increased the salary of the pastor, Rev. O. C. Kramer, and deserves a place on the Honor Roll.

A series of lectures on Apologetics, which teemed with good things, was given by Dr. Koehne in Memorial Lutheran church, Shippensburg, Pa., Rev. A. B. B. Van Ormer, Pd. D., pastor.

Rev. J. N. Lentz, who went to Grand Forks, North Dakota, September 1st, has met with some encouraging success, and expects to organize a mission church on Luther Sunday, November 13th.

A sufficient amount has been subscribed by the members of the Children's Memorial church of Kansas City, Mo., Rev. George Beiswanger, pastor, to meet all indebtedness resting on the church.

Rev. Emil Meister, pastor of St. Stephen's Lutheran church, Lancaster, Pa., received the degree of Doctor of Divinity from Gettysburg College during the inaugural exercises last week.

The services of dedication were held in the new Calvary Lutheran church, at Irving Park, Chicago, Ill., on Sunday, October 23d. The pastor, Rev. J. M. Bramkamp, was assisted by a number of visiting pastors.

A neat and interesting booklet of information has been issued for the use of delegates and visitors to the fifteenth anniversary convention of the Luther League of Pennsylvania, which is being held this week in Pittsburg, Pa.

Rev. Chas. H. Armstrong, pastor at Santa Barbara, Cal., has accepted a unanimous call to his first pastorate in Shelbyville, Tenn., where he began his ministry seventeen years ago. He will take up the work in Tennessee about December 1st.

The Lutheran Social Union of Philadelphia, Pa., held its fall meeting on October 11th. Rev. E. T. Horn, D. D., made an address on the "World's Missionary Conference in Edinburgh," and Rev. A. J. Stirewalt, missionary of the United Synod, South, to Japan, spoke on "Lutheran Missionary Work in Japan."

IN OTHER LUTHERAN BODIES.

The 90th convention of the Tennessee Synod was held October 5th at Lincolnton, N. C.

The Norwegian Lutheran Deaconess Home and Hospital in Chicago, Ill., is to be dedicated November 20th.

Rev. Theodore R. Beussel has been commissioned to go to India as a missionary for the General Council.

The new mission of the Missouri Synod organized in New Orleans, La., has been named Mt. Calvary Lutheran church.

Plans are under way for the erection of an additional building at Waldorf College, Norwegian, in Forest City, Iowa.

Concordia Theological Seminary, St. Louis, Mo., has opened with 95 new students, making the present enrollment 282.

Rev. A. C. Quale, of the United Norwegian church, died September 8th, of typhoid fever, at his home near Hurley, S. D.

Rev. L. O. Fossum has resigned as pastor of Emmaus (Norwegian) Lutheran church, Chicago, to return to Persia as a missionary.

The Augustana Foreign Mission Society has received $3,455.55 from the estate of the late Peter Swenson, of Glencoe, Minn.

Rev. C. L. Miller has resigned the pastorate at Hickory, N. C., in order to accept the call to become field secretary of Lenoir College.

On October 16th the new Grace church, of the Ohio Joint Synod, at Westerville, Ohio, was dedicated by the pastor, Rev. C. W. Pflueger.

The quarterly report of the Lutheran Sanitarium at Denver, Colo., ending July 30th, shows receipts of $8,466.38, and expenditures of $7,947.37.

A new $23,000 church is in course of building at Fargo, N. D. It is the St. Mark's church, Rev. W. S. Ulrich, pastor, of the English Northwest Synod.

Rev. Karl A. Martin, Garner, Mass., has accepted a call to become solicitor and traveling agent for the Gustavus Adolphus Orphans' Home at Jamestown, N. Y.

The joint committee appointed to select a new location for Marion College has decided on a site at Salem, Va. The tract consists of thirty acres in a choice location.

The Lutheran congregations in Minneapolis, Minn., have united in establishing a Hospice for young women. A building has been purchased and remodeled for the purpose.

St. Paul's Swedish church at Waverly, Iowa, has installed an acousticon for the benefit of those in the congregation who are hard of hearing. The cost was met by one of its generous members.

Concordia College, Conover, N. C., reports an enrollment of 41 students—20 male and 21 female. Of the 78 students in St. John's College, Winfield, Kansas, 42 will study for the Lutheran ministry.

In Lutheran Iceland there is no jail, no illiterate, and but one policeman. Here women have the full right of suffrage in church and municipality. The population is 78,000. Intoxicating manufacture or importation is prohibited. X.

The printed proceedings, reports, statistical tables, etc., of the Swedish Augustana Synod, also an account of the 50th anniversary celebration held June 9th to 15th, has come from the press. It makes a book of more than 400 pages.

One hundred and fifty men of the German naval training ship Freya attended communion service in St. Matthew's Lutheran church, Charleston, S. C., on October 15th. The service was conducted by the ship's chaplain, Rev. Alfred Hippe, and the pastor of the church, Rev. W. A. C. Mueller.

OVER THE FIELD.

Mansfield, O.—St. Luke's church, Rev. O. D. Baltzly, Ph. D., pastor, reported $125 excess on apportionment and $1,118 external benevolence, making a total for benevolence of $1,852 for the synodical year just closed. The communicant membership is 415. *

Monongahela, Pa.—Grace Lutheran church, Rev. M. M. Allbeck, pastor, was reported to synod for the addition to its property of a fine eight-room parsonage with all modern improvements. The building cost $4,000, of which one-half was paid in cash, and since then a brick pavement has been laid at a cost of $70.

Milton, Pa.—Rev. I. P. Zimmerman, pastor of Christ's Lutheran congregation, preached the sixth anniversary sermon of his present pastorate on Sunday evening, October 16th, and gave statistics of the year's work. The congregation numbers 455 members, and contributed during the year just closed $939 for benevolence and $2,184 for local work, a total of $3,123 for all purposes. The church building has been put in splendid repair, and the work moves forward encouragingly.

Dayton, O.—At the 18th annual congregational meeting of the Second Lutheran church, the report of the pastor, Rev. W. M. Hackenberg, contained items of great interest of which the congregation and pastor can well be proud. The year had been a year of great blessing, and this annual occasion was one enjoyed by a large representation of the congregation. Twenty-eight members were received during the year, and the current expenses of

the church, as usual, were all met with a balance in the treasury. The congregation has a record for giving to benevolences, which indicates a splendid condition, a united and devoted people. This congregation reported this year an excess on the apportionment of $245. The total benevolence for the year was $1,027.89—the grand total for the year $3,564.44. During the present pastorate of six years the congregation has paid to benevolence $5,058.67—a total excess on apportionment in the six years of $900. The grand total expended for all purposes is $20,474.88. The present communicant membership is 278.

Cedar Rapids, Iowa.—The annual meeting of the congregation of the First church, Rev. Charles Warren Maggart, D. D., pastor, was more largely attended than usual. All reports, including the auxiliary organizations, were fine and showed a devotion and earnestness above the ordinary. Sixty-six new members were added to the church, making the present enrollment 446 communicant and 612 baptized members. On October 1st the church property was worth $32,754.24, upon which there is an indebtedness of $2,478.84. The regular local expenses the past year were $2,416.42, the unusual local expenses were $3,532.02. The church paid its entire apportionment for benevolence, besides $35 to the Orphans' Home and about $75 or $80 to other benevolences not apportioned. The missionary society paid $72.95, the Sunday-school paid $104.44 and the Luther League paid $10 for benevolences, a grand total of $583.85. The cash offerings for the year amounted to $6,532.32. The Bible school has a membership of 400 and raised $808.30. The Luther League expended about $140.

The building of the new church is progressing rapidly, and will be under roof by the close of this month.

Northeast Conference.—The third annual convention of the Sunday-school and Young People's Societies of the Northeast Conference met in Grace chapel, South Altoona, Rev. E. R. McCauley, D. D., pastor *loci*, Monday evening, October 17th. The opening sermon was preached by the president, Rev. Isaac Krider, Duncansville, on the subject, "The Church and the Young People."

Tuesday morning Mr. Charles Geesey, Esq., spoke on "Men and the Work," and Miss Kate Stewart on "Women and the Work." In the afternoon Sunday-school work was considered under these heads: (1) "Its Genesis," Mr. S. L. Hare; (2) "Its Limitations," Mr. G. M. Garner; (3) "Its Aim," Mr. B. F. Warfel, Esq. Mrs. F. H. Bloomhardt read a paper on "The Graded Sunday-school.' In the evening Rev. C. D. Russel delivered a sermon, "Men Federated in Church Work."

Wednesday morning was occupied with a symposium on Young People's Work. Mr. A. E. Davis spoke on "Its Genesis;" Mrs. J. B. Umberger, "Its Limitations," and Miss Jean Miller, "Its Aim."

This convention was largely attended by both ministerial and lay delegates, and was very helpful to all. The program committee endeavored as far as possible to have all subjects opened by live lay delegates, and the plan proved successful. Conference adjourned to meet in the spring, the place of next meeting being left in the hands of the officers.

RALPH H. BERGSTRESSER, *Sec'y.*

Twenty-fifth Anniversary Surprise.—On the evening of the 4th of October the congregation and friends of Dr. and Mrs. W. H. Blancke, of St. Paul's Lutheran church, Davenport, Iowa, carried out in a most successful way a shrewdly-planned surprise. It was the occasion of Dr. and Mrs. Blancke's twenty-fifth anniversary of their marriage. With great unanimity and with singleness of purpose the congregation had set to work to lay plans, gather funds, and make all necessary arrangements for a suitable celebration of this happy event in their much-loved pastor's life. Everybody gladly and with willing heart took hold of the work. On the afternoon of the appointed day, Dr. and Mrs. Blancke were invited to the home of one of their parishioners for supper, and by skillful manipulation they were detained there till an advanced hour in the evening. When finally the pastor and his good wife reached the parsonage they found there assembled in the basement of the church the entire congregational family, together with numerous other friends, all waiting to give them a most hearty reception.

After hand-shaking, cordial greetings, and lively conversation, Dr. E. F. Bartholomew, of Augustana College, who had been invited to take charge of the exercises, asked the bridal couple to stand up, and in a few complimentary remarks declared the marriage covenant entered into twenty-five years ago, renewed for at least twenty-five years more of conjugal happiness. Dr. Bartholomew then delivered a short festal address.

At the conclusion of his remarks the speaker handed Dr. Blancke in a neat tray twenty-five silver dollars, the gift of the congregation, which sum was afterwards increased to the amount of sixty-five dollars. Thereupon Dr. Blancke in his characteristic manner and with much feeling expressed his appreciation of the kindness of the congregation and thanked them all for this manifestation of their esteem and good will. He said that for some time past he had felt a growing spirit of appreciation and of co-operation in his work in the congregation, which had been most gratifying to him and to Mrs. Blancke. Then the friends extended their hearty congratulations, after which elaborate refreshments were served. Various musical numbers were rendered to enliven the exercises and make the occasion the more enjoyable. There were present about three hundred people, and everybody thoroughly enjoyed himself. At a late hour the assembly dispersed, feeling that the whole affair was highly successful; that what they had done was a most fitting thing to do on the part of the congregation, and that this tribute to Dr. and Mrs. Blancke was well deserved.

* *

Re-opening at Lorain, Ohio.—Because of business depression and consequent disappointment, the iron-manufacturing town and shipping center of Lorain, Ohio, has presented unusually difficult conditions for church work during the past two years. The town is supposed to have a population of 25,000. All the Protestant churches were confronted with these difficult conditions. One or two of these churches had six different pastors in the past seven years, and all of them except our own Lutheran mission had two or more pastoral changes. Through all of these seven years since its organization our mission has been forging ahead, meeting the same depressed conditions and yet gradually enlarging its membership, increasing its strength, and widening its influence, not only in the town, but in the surrounding community. Some years ago it bought a most desirable and centrally located lot, 150x100 feet in size, with a dwelling house upon it. Then it bought a good-sized frame building from the school board and moved it on the corner lot of its property. The building was nicely repaired and fitted up for church purposes. The dwelling house was remodeled and has been a source of a good rent revenue ever since. The growth of the Sunday-school and congregation became such that the necessity for more room was badly felt more than a year ago. It was decided to build a side annex to the chapel, large enough to accommodate the primary department with a separate room, and furnish two additional class-rooms. As these additions neared completion, the 9th of October was set apart for the re-opening and dedicatory services. The devoted congregation could not have paid its solicitous and faithful pastor, Rev. N. J. Hadley, a more gracious and beautiful compliment than it presented in the large audience which filled the enlarged chapel at each of the two services of the day.

Much of the work on the annex and repairs had been kindly donated to the congregation. But there were several hundred dollars of an indebtedness incurred for material. To this amount, about $350 of other old indebtedness on property, etc., were added, and the congregation was asked for $555 to cancel the whole amount in the one effort. At the close of the evening service it was found that this amount had been fully covered by cash and subscriptions. As a token of its joy over results, the congregation then voted $15 to the synodical jubilee fund. And all this was done in addition to having sent a full apportionment for the year to the synodical treasurer previous to the closing of the synodical year.

As one watches a mission organization pass through such a day's duties and worship—notes the many evidences of love and confidence on the part of a devoted people—and then how naturally it is reciprocated, one catches a glimpse of the fascination Home Mission work, with all its discouragements, has for the average pastor who has had any experience in it. Pastor and Mrs. Harley are deservedly loved and appreciated by their people.

S. J. McDOWELL.

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HONOR ROLL.

Churches that Have Increased Pastor's Salary.

301. Lutheran church, New Berlin, Pa.
302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md.
304. Trinity church, Pasadena, Calif.
305. Zion church, Buffalo, N. Y.
306. St. James church, Westboro, Mo.
307. E. Kishacoquillar charge, Milroy, Pa.
308. Salem charge, Westminster, Md.
309. Davidsville charge, Davidsville, Pa.
310. West Manheim charge, Pa.
311. Zion's church, Liberty, Ill.
312. First church, Mansfield, Ohio.
313. St. Paul's church, Newcomerstown, O.
314. ———?

Lemoyne, Pa.—Rally Day was observed in Trinity Lutheran church on Sunday, October 16th, and was a most interesting celebration, interspersed with excellent music and brief addresses. Dr. E. E. Campbell, president of Irving Female College, was present and delivered a very interesting address, which was followed by the pastor in charge, Rev. S. L. Rice. Two hundred and fifty-six scholars were present, and a collection of $14.20 was lifted.

Sharpsburg, Pa.—The First English Lutheran church, Rev. Theodore L. Crouse, pastor, has had a very successful year. A new church building has been erected and dedicated and about $10,000 raised for all purposes during the year. All departments of the church are active and aggressive. The pastor and family receive many tokens of esteem and love. A reception recently tendered the pastor and family was a delightful occasion, crowding the parsonage to overflowing and abounding in good cheer and love.

New Chester, Pa.—St. Mark's church of Heidlersburg, Pa., Rev. E. E. Dietterich, pastor. These people are still improving their church property. After thoroughly renovating the interior it was re-opened for service in the spring. But the people were not satisfied. Soon after a fine altar painting was secured, and it is a work of art. This was placed in the panel back of the pulpit. Next a good clock was hung on the wall, where there had never been one. Soon after this walnut offering plates displaced the old baskets that had served long and well. At the last communion service we used for the first our own individual communion set. Lastly we have just finished placing a platform four feet wide, new steps, a walk down to the street and a wall eighteen inches high along the front of the yard, all of concrete. The yard has been filled and graded, all of which has added much to the appearance of the church. This is a small country appointment of only 50 members. It means that they have been willing to make sacrifice for their church.

Missionary Convention of New York Synod.—The second annual meeting of the Woman's Home and Foreign Missionary Convention of New York Synod met in St. John's Lutheran church, Rev. A. A. Frederick, pastor, Altamont, N. Y., October 11-13. The convention was most cordially welcomed by the good people of Altamont. The central thought of each session seemed to be God's abiding presence in the heart, leading to consecrated service.

The delegate to Northfield, Mrs. P. M. Crounse, gave not only a most inspiring report, but also led a most helpful suggestive missionary meeting, thus giving a very practical demonstration of her visit to Northfield. Rev. C. W. Leitzell brought greetings from New York Synod. The convention was favored throughout its sessions by the presence of Mrs. Helen C. Beegle, field secretary, and Miss Mary E. Lowe, missionary from Guntur, India. The presence of these ladies added much to the interest of each session.

The evening sessions were replete with helpful, inspiring thoughts. Our president, Mrs. J. G. Traver, in her address, urged more loyalty, and Miss Lowe took the audience on a missionary tour through some of the villages of India. The closing evening Mrs. Beegle gave a most earnest appeal for more prayerful consideration of God's calls to service, and Rev. H. D. Hayes gave a vision of possibilities fulfilled in Christ.

Our president, Mrs. J. G. Traver, was elected delegate to general convention, with Mrs. A. A. Frederick alternate. The delegate to Northfield was Mrs. I. M. Derrick, with Mrs. B. Q. Hallenbeck, alternate.

MRS. B. Q. HALLENBECK, *Reporter.*

Tenth Anniversary of Pastorate.—On Monday evening, October 17th, Bethel Lutheran church, Pittsburg, Pa., celebrated the tenth anniversary of the pastorate of Rev. C. B. King, D. D. Dr. King has had an interesting and illuminating connection with this congregation from its very beginning. He assisted in its organization seventeen years ago, preached the sermon at the laying of the corner-stone of the first house of worship, took part in the dedication of that first building, and superintended the purchase of the present beautiful and commodious church building from a congregational church.

When Dr. King became pastor of Bethel, October 15, 1900, there was a mortgage of $6,850 on the church. On April 2, 1903, all of this debt was paid and the mortgage was consigned to the flames.

Here are some interesting statistics: Membership, October 15, 1900, 189; received during last ten years, 670; lost, 420; net gain, 250; present membership, 439. Infants baptized by Dr. King, 286; weddings, 102; funerals, 202; calls, 12,000. Assets, ten years ago, $14,000; liabilities, $8,000; net assets, $6,000. Assets, October 15, 1910, $40,000; liabilities, $2,300; net assets, $37,000. The amount of benevolence raised in ten years, $5,163; expenses during same period, $56,000; total expenses for the period, $61,163.

The congregation gave to the pastor a handsome gold watch as a token of their appreciation and love, and to Mrs. King a beautiful diamond brooch. The good cheer and sociability of the four hundred men, women and children present on the occasion; the delightful and inspiring music; the graceful manner in which a Mr. King, a member of the congregation, presided, and the neat and graceful presentation speeches by Mr. M. J. Shaw, made the evening one long to be remembered.

The following named neighboring pastors brought their hearty greetings and congratulations: S. E. Smith, Wilmer A. Hartman, William Webber, D. D., Henry W. A. Hanson, A. J. Turkle, D. D., and Theodore L. Crouse.

This church and its magnificent record is the fruitage of mission work. There remain a few people in our congregations who persist in asking a question that ought to have been antiquated and obsolete long ago: "Do missions pay?" Study the statistics given above, and get the answer. Here is a congregation only seventeen years old, for many years receiving no aid at all, but which throughout its whole history has poured a stream of gold into the Lord's treasury and has won souls at home and abroad and built up Zion. T. L. C.

CENTRAL ILLINOIS SYNOD AND MISSIONARY CONVENTION.

The Synod of Central Illinois met in its 44th annual convention in the First church of Beardstown, October 12-16, inclusive. Beardstown is a beautiful city of 7,000 population, located about forty miles from the state capital, Springfield. The unique history, the present character, and the promising state of the Beardstown congregation, made it exceptionally interesting and delightful for every delegate. The church formerly belonged to the Wartburg Synod, but was recently transferred to the Central Illinois Synod. After passing through a period of exceeding great stress and trial, it finally came under the leadership of the much-beloved Rev. Paul E. Bergman, who died upon the field. He was followed by the present pastor, the well-known Dr. P. C. Croll, formerly of Lebanon, Pa. Under his efficient ministry the past year the church has made remarkable progress along every line of activity. We may add that the older ones in the congregation are typical German fathers and mothers. The services are therefore conducted conservatively in both languages, German and English, but the inclinations of the younger element show that the congregation is now linguistically in a state of transition. It is already one of the strongest churches in the synod, and an abundance of distinctly Lutheran material promises a phenomenal development.

From the outstart the synod was aware of a high-grade Christian hospitality. The attendance this year was exceptionally good, notwithstanding ten or more families were disappointed because they received no guests. In addition to the royal welcome extended by the homes, the ladies of the church gave a very pleasant social at the church Friday evening in honor of their guests, at which a clerical quartet composed of Messrs. Ezra Keller, E. P. Schueler, W. H. Nicholas and Frank Delo, sang beautifully, and at which many short addresses were made by members of synod. This good fellowship on all sides did much to enliven the business sessions of synod, and to cause many to say that this was perhaps "the high-water mark" convention in the history of the synod.

The reports of the officers showed commendable and encouraging progress along every line of the Church's work. The synod has grown considerably in membership during the synodical year, and 91 5-10 per cent. of the apportionment has been paid. This latter represents a cheering advance over last year's record.

The officers elected are: President, J. C. Kauffman, D. D.; recording secretary, Rev. L. F. Gunderman; statistical secretary, E. P. Schueler, D. D.; treasurer, Mr. John P. Springer.

The addresses, discussions, debates, and theses throughout the entire program were unusually strong and helpful. The synodical sermon was preached by the president, Dr. J. C. Kauffman, on "The Mission of the Truth.' Other able sermons were delivered by Revs. M. Rhodes, D. D., H. D. Hoover, Ph. D., Ezra Keller, W. H. Nicholas, E. P. Schueler, D. D., and Rev. Lenker, of the Wartburg Synod, the remaining one of the original two who organized the synod. The last two spoke in the German tongue. Rev. C. J. Ferster presented a thesis on "The Undefined Responsibility of the Pastor." Rev. W. W. Barkley read a paper on "The Range of Christ and His Teachings."

Among the representatives of various Boards, Dr. Freas spoke on behalf of the Deaconess work,, Dr. Ludden for Home Missions, Drs. Rhodes and Hoover for the Board of Education, Dr. Yarger for Church Extension, and Rev. Neibel for Foreign Missions. Rev. Wirick made an earnest appeal in the interest of the Nachusa Orphanage, and Rev. Barkley called attention to the Lutheran Brotherhood Movement.

Some of these appeals bore immediate fruit. Mr. Nichols, a lay delegate from Mendon, subscribed $100 for the Orphans' Home, a lady member of the Beardstown church placed $150 in Rev. Neibel's hand for the Africa work, and a goodly sum was subscribed in favor of the building fund of the Luther Memorial church, Quincy. A challenging stimulus came from the convention of the Woman's Home and Foreign Missionary Society, whose sessions were held simultaneously with the synod proper, in Luther League Hall. The reports brought in and the enthusiasm manifested are indeed praiseworthy. "I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel" (Phil. iv. 3). The Friday evening meeting was in charge of this society, presided over by Mrs. H. D. Hoover. Mrs. C. B. Carpenter read an excellent exposition of the convention text, "The Master is come and calleth for thee" (Jno. xi. 28). Mrs. Willard Larkin, president of the General Society, of Cobleskill, N. Y., followed with an inspiring address on "Service."

The delegates-elect to the General Synod are: Clerical, P. C. Croll, D. D., E. P. Schueler, D. D., J. C. Kauffman, D. D.; lay, John Listman, J. P. Springer and Prof. Newcomer.

The next convention will be held in the Luther Memorial church, Quincy, Rev. E. P. Schueler, D. D., pastor.

We must add that a delightful half-hour's devotional was conducted every morning by Dr. M. Rhodes. These talks by the good and eloquent Dr. Rhodes have become an annual feature in our synod.

A very precious synodical communion was held, together with the congregation, in both languages, Sunday morning. Our hearts were probed and purged; our lives were elevated, sweetened and ennobled by this fellowship with our Lord and with the saints. Synod adjourned finally Sunday evening with reading of appropriate resolutions.

W. W. B., *Reporter.*

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WEST PENNSYLVANIA SYNOD.

The eighty-sixth annual convention of the Lutheran Synod of West Pennsylvania was held in Trinity church, Mechanicsburg, Pa., the Rev. Elias D. Weigle, D. D., pastor, on October 10 to 12, 1910. In many respects this was one of the most pleasant and profitable conventions in the history of that memorable body.

At the opening session, on Monday evening, the president, the Rev. J. B. Wolf, D. D., preached a stimulating sermon on the "True Dignity and Power of the Church." The other sermons and addresses, delivered during the subsequent sessions, were of an exceptionally high order of merit, and met with a hearty response on the part of the delegates. Among those who addressed synod were: Rev. W. Morgan Cross, "Ministerial Education;" the Rev. Martinus Koolen, "The Tabitha Home;" Mr. Harry B. Gerhart, "The Laymen's Missionary Movement;" the Rev. Frederick L. Sigmund, D. D., "The Lutheran Publication Society;" the Rev. Christian Jensen, "The Breklum Seminary;" the Revs. L. B. Wolf, D. D., John Aberly, D. D., and Henry R. Spangler, "Foreign Missions;" the Rev. Percy Y. Shelley, "Sabbath Observance;" the Rev. Chas. E. Hay, D. D., "The Deaconess Work;" the Rev. A. Stewart Hartman, D. D. "Home Missions;" the Rev. Frederick G. Gotwalt, D. D., "Education;" President William A. Granville, Ph. D., "Pennsylvania College."

The treasurer's report, which was of a very encouraging character, showed that the total contributions for the year were $36,345.49, and that in spite of the fact that many congregations are still in arrears in their benevolent offerings, better financial conditions are being secured in many parishes by the adoption of more thorough and efficient plans for systematic giving.

Following is the result of the synodical elections and apportionments: President, Rev. J. B. Wolf, D. D.; secretary, Rev. Robert D. Clare; treasurer, Rev. Albert Bell; statistical secretary, Rev. Henry Anstadt; directors of the Theological Seminary, Rev. A. R. Steck, D. D., Rev. David T. Koser, Rev. Oliver C. Roth, D. D., Hon. W. R. Bream and Mr. H. C. Picking; trustees of Tressler Orphans' Home, Rev. Oliver C. Roth, D. D., and Geo. E. Neff, Esq.; Lutheran Summer Assembly, Rev. Elias D. Weigle, D. D., and Prof. Geo. W. Gross; clerical delegates to General Synod, Revs. J. B. Wolf, D. D., Elias D. Weigle, D. D., Melanchthon Coover, D. D., John J. Hill, D. D., Abr. G. Fastnacht, D. D., E. Lenhart, Harry B. Stack, D. D., and Albert Bell; lay delegates, Messrs. W. L. Glatfelter, President Wm. A. Granville, Ph. D., Geo. E. Neff, Esq., E. P. Miller, Amos Eckert, W. P. Britsch, Adam B. Zarger and Geo. W. Reisner.

The impressive service of ordination and licensure was held on Wednesday evening, the sermon being preached by Rev. Adam Stump, D. D. Those ordained were: Revs. W. K. Fleck, Clifford E. Hayes, Henry R. Spangler and Geo. G. Parker. Those who received licensure for one year were: Messrs. Howard A. Stauffer, Albert D. Bell, Edmund L. Manges and Irvin M. Lau.

Very earnest and prayerful consideration was given by the synod to the beneficiary education of young men for the Lutheran ministry. The West Pennsylvania is now, and has been for many years, a banner synod. At present there are twenty-seven ministerial candidates who are receiving its aid.

The next convention will be held October 9th, in Christ Lutheran church, Gettysburg, Pa., Rev. Henry Anstadt, pastor.

ROBERT D. CLARE, *Secretary.*

THE PITTSBURG SYNOD.

The Pittsburg Synod met in Christ Lutheran church, Charleroi, Pa., the Rev. Chalmers E. Frontz, pastor, on October 10-14. Never was synod more cordially received than by the kind people of Charleroi. The Rev. Frontz and his people spared no efforts in the delightful treatment accorded synod.

The sessions were marked by an optimism and aggressiveness which have become characteristic of our synod. Three new congregations were admitted—St. Paul's, of Kittanning; Trinity, of Glassport; St. Andrew's of East Carnegie.

A change of the constitution was made permitting the licensing of young men for the ministry who have complied with the requirements of synod and who pass a satisfactory examination. Four young men were licensed—S. Ernest Smith, Thomas Shearer, W. K. Robb and Paul Tau. Four young men were ordained—Chas. W. Barnett, James Uber, J. W. Shearer and W. R. Goff. The annual allowance for candidates for the ministry who are pursuing their course of study in our seminaries was raised from $100 to $125.

During the past year the synod lost by death two of its loyal and efficient members—Rev. B. E. Shaner and Rev. G. M. Heindel, D. D.

It was a source of great pleasure to listen to President W. A. Granville, Ph. D., the newly-elected head of Gettysburg College. One of the stirring appeals made on the floor of synod was that of the Rev. Christian Jensen, president of Breklum Seminary, Germany. In the course of his remarks Dr. Jensen rather startled his hearers by stating that in response to his appeal made through the German press for candidates for the ministry in our German field in the United States, there were 125 applicants.

The Rev. M. Koolen spoke most earnestly in behalf of the Tabitha Home.

After seventeen years of faithful service Mr. Wm. Pore presented his resignation as treasurer of the synod. It was accepted with reluctance. Mr. H. L. Stifel was elected his successor.

The following officers were elected: President, W. A. Hartman; secretary, Rev. W. O. Obach; statistical secretary, the Rev. Charles Lambert. The Rev. R. C. Durst was present as fraternal delegate of the Pittsburg Synod, General Council, and was cordially received. The Rev. H. W. A. Hanson was elected the fraternal delegate to convey the greetings of synod to the Pittsburg Synod of the General Council at their next meeting. The following clerical delegates to General Synod were elected: Revs. Chalmers E. Frontz, E. E. Blint, S. E. Smith, T. L. Crouse, J. Elmer Bittle, and Messrs. Henry W. A. Hanson, H. B. Ernest and W. L. Price.

REPORTER.

THE FEAR OF HUMBUG

Prevents Many People From Trying a Good Medicine.

Stomach troubles are so common and in most cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially in medicines.

This fear of being humbugged can be carried too far, so far, in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common sense plan of digesting the food eaten thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely on the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets taken after meals digest the food. That is all there is to it. Food not digested or half digested is poison as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite and many other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package.

CATARRH VANISHES

There Is One Remedy that All Sufferers can Rely Upon.

If you want to drive catarrh and all its disgusting symptoms from your system in the shortest possible time, go to your druggist and ask for a HYOMEI outfit today.

If he doesn't sell HYOMEI (pronounce it High-o-mei) go to a live druggist; you'll find it there. If there are no live druggists in your town send one dollar to Booth's Hyomei Co., Buffalo, N. Y., and by return mail you will receive a complete outfit and a book that will tell you all about catarrh.

Or if you would like a free trial treatment, simply drop a line and one will be sent you at once.

Breathe HYOMEI and it will rid you of Catarrh; it gives such quick relief that all who use it for the first time are astonished.

HYOMEI is a pure, pleasant antiseptic, which is breathed into the lungs over the inflamed membrane, it kills the catarrh germs, soothes the sore spots and heals all inflammation.

Don't suffer another day with catarrh; the disease is dangerous and often ends in consumption. Start the HYOMEI treatment today. No stomach dosing, no sprays or douches, just breathe it—that's all. Ask your druggist. Complete outfit, including inhaler $1.00. Extra bottles, if afterwards needed, only 50 cents.

WANTED—Local Managers to sell and appoint agents for three best sellers of the day: "Roosevelt", "Traffic in Girls", "Curse of Drink". Good salary and commission. $5 to $10 daily. Outfit free. SHAW PUBLISHING CO., R, Grand Rapids, Mich.

Devotional and Practical.

GOD IS WORKING OUT HIS PURPOSE.

BY A. C. AINGER.

God is working His purpose out
As year succeeds to year;
God is working His purpose out
And the time is drawing near,
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God
As the waters cover the sea!

From utmost East to utmost West,
Wherever man's foot hath trod,
By the mouth of many messengers
Goes forth the voice of God:
"Give ear to Me, ye continents—
Ye isles, give ear to Me!
The earth shall be filled with the glory of God
As the waters cover the sea!"

What can we do to work God's work,
To prosper and increase
The brotherhood of all mankind,
The reign of the Prince of Peace?
What can we do to hasten the time,
The time that shall surely be,
When the earth shall be filled with the glory of God
As the waters cover the sea?

March we forth in the strength of God,
With the banner of Christ unfurled;
That the light of the glorious Gospel of Truth
May shine throughout the world.
Fight we the fight with sorrow and sin
To set their captives free,
That the earth may be filled with the glory of God
As the waters cover the sea.

All we can do is nothing worth,
Unless God blesses the deed;
Vainly we hope for the harvest
Till God gives life to the seed;
Yet nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God
As the waters cover the sea.

HER BREAD.

In a little Illinois town, the story runs, a few years back, lived a crippled woman, disfigured by smallpox. She owned a tiny house, but was not able to keep it except by living in one room and renting the rest. She supported herself by her one talent—the making of home-made bread in the place. By baking her loaves and selling them among the villagers she was able to live, and even to have something over.

Could such a woman be a large giver? The question seems to answer itself in the negative. But really the cripple became a generous benefactor to mission work. It was in this way: One day she brought a few dollars, painfully saved, to the local Y. M. C. A. building, to help them buy new hymn books. She became interested in a mission service. Late at night every night thereafter, as she sat at her bread sponge, she prayed for the missionaries on the other side of the world, who would be at that hour in the very midst of their daily toil. Soon she felt that she must follow her prayers with a gift, and she sent the savings of several years—twenty-five dollars in all—to the New York mission office.

The office workers supposed, of course, that the gift was from a person of means, and the next year an appeal was sent to her for a similar amount. She replied, telling of her circumstances, but inclosing ten dollars more—all she owned, outside of her house. The story of her self-denying gift was told to several people, and one wealthy woman in London heard of it. She had not given to missions largely before, but she said, her eyes shining:

"If a woman who lives by baking bread can do this, surely I can give more!"

One thousand dollars a year to missions for many years was her gift, and besides that she paid for a Y. M. C. A. building, complete, in China. It would not have been given but for the example of the poor cripple. What a commentary on the influence that even the humblest life can exert, wherever and whenever it devotes everything to God!—Forward.

CONCERNING ILL TEMPER.

It is not enough for us to pray for self-control. We must all study the cause of irritability. If men would often go to a sanitarium concerning their health-habits they would find an answer to prayer in this revelation of truth. I have known men who prayed for a good temper in vain until their physician proscribed eating so much meat, for they could not endure such stimulation. So long as they ate abundantly of animal food, they could not control the irritability; but as soon as they were put on a milder diet they were able to keep their temper. Their physicians, by the aid of science, revealed to them the cause of that irritableness, and their prayer was answered. They were not unwise in praying, but they were wise in adding hygienic advice. It is quite in vain to pray for a tranquil spirit or a genial, hopeful spirit when the organs of digestion are out of order. Not that one who is suffering from sickness should not pray for health, but prayer is to be conjoined to hygiene. It is in vain to pray for patience, and then run heedlessly into those very conditions where experience shows causes which lead to impatience.—Ex.

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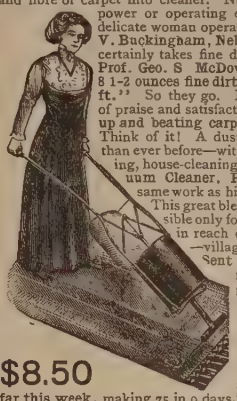

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THE NECESSITY OF TEMPTATION.

In the Wilderness of Temptation, holiness is gained by the true child of God. Such has been the experience of the past; for the Wilderness is the place where the Church's saints have been formed. They have become "strong in the Lord and in the power of his might," not by being shielded from temptation, but by meeting its fiercest assaults. The life of St. Anthony has an abiding message for the Church, and it is this, that the one way to Christian strength and sanctity is through conflict with the evil one; and the fact is as true to-day as in days of old, that it is the very purpose of him "whose ways are not as our ways, and whose thoughts are not as our thoughts," to form the first graces of the Christian character in the "great and terrible wilderness," where the saints, like Israel of old, have fought their fight, with sin. Remember what that holiness is which God looks for. It is not merely an outward life conformed to his laws; it is an inward freedom from sin, an inward conformity to his image. The outward obedience is precious in his sight, because it is the revelation of the character here who is "glorious within." Hence God leads you into this life of temptation that he may make you a partaker of his indwelling holiness.—George Body.

Home and Farm.

SHUT IN.

'Twas a quaint old corner cupboard
My friend unlocked one day,
Where the choicest bits of china
Were safely laid away;
And I wondered such things of beauty
Were hidden thus from sight,
Things that were surely made
For use and our delight.

But she said: "They are all too precious,
Too fragile for daily use,
Too frail for careless touches,
Too frail for the least abuse,
We can keep them here in safety,
Shut in from dust and dirt,
Shut in from meddlesome fingers,
From aught that can harm or hurt.

"But when on some festal day
We bring out the brightest and best,
Then we carefully take them away
And place them among the rest;
And their beauty shines so bright
It certainly does atone
For all of the many days
They are shut in here, alone."

Then I thought of the darkened rooms
Where so many are shut away
From the pleasures and joys of earth,
And the cheerful light of day.
The Master may think them too precious
For the crowded walks of life,
So he keeps them safely hidden
From its troubles and its strife.

But when at the feast to come
He gathers his jewels bright,
He'll place them honored of all,
Where they'll shine in his glorious light.
Their names he will proudly own,
For they've grown to his heart so dear,
Is it surely not proof of his love,
His keeping them "shut in" here?

PUMPKIN.

It seems passing strange to the initiated that so familiar and favorite a vegetable—or shall we say fruit?—as the pumpkin, should be so often misunderstood and abused. A most excellent, experienced cook of our acquaintance, used to cut up her pumpkin after breakfast and serve her pies for her twelve-o'clock dinner; and so persisted in doing to the day of her death, to the extreme regret of some who must needs devour what she prepared.

For those who have learned its toothsome possibilities this article will have no attractions, but for the rest—whose name is legion—it will be gratefully remembered if its instructions are faithfully followed.

First, obtain your pumpkin. Having pared and sliced it in the usual fashion, put the bits into a smooth, iron kettle with a half-pint of cold water, and set on range where it will cook steadily but not too fast. Cover tight. Enough steam should soon be generated, so that by the time the water evaporates the juices of the vegetable will make sufficient moisture. Keep kettle covered till the bits are soft enough to pierce with fork, then remove lid and push the kettle a little further back. Stir often with wooden spoon or paddle and cook, cook, cook. From early morn till dewy eve is none too long. In the case of a very dry pumpkin more water may be needed, but as little as possible should be used. Keep it well stirred from the bottom, so no sticking or scorching can blight your hopes. When it has reached a rich golden-brown hue—not yellow—and is the consistency of mashed potato, without a drop of moisture oozing from it when a spoonful is lifted, it is done. It will also be perfectly smooth and free from lumps if the wooden paddle has been judiciously applied, and having required no draining or pouring off of superfluous moisture, the entire wholesome flavor is retained.

If used as a vegetable add a little salt and a good lump of butter, stir thoroughly, and serve hot. It is delicious, and entirely free from the raw "pumpkin" taste which ruins its delicacy. If more is cooked than can be used at once, seal the remainder while hot, in air-tight cans and keep for weeks. It only needs re-heating and seasoning to make it as good as new.

If pies are to be used—and it is to be hoped they are—take one-half pint of the pumpkin prepared as described, add to it a pinch of salt and a bit of butter while hot, two-thirds of a cup of sugar (more or less, according to taste), one heaping teaspoon ground cinnamon, about one-fourth of a teaspoon of ground ginger and one tea-teaspoonful of lemon extract. Mix well and you will have no trouble with bubbles of spice on top of your pie. Beat in two eggs if they are plenty; if not, three eggs to two pies do nicely, and one egg to a pie isn't bad. Then slowly stir in one pint of milk. This makes one pie. Have your deep plates lined with crust, pour in filling and bake immediately in a quick oven. If the latter is right, the pie will be done when the filling is properly thickened, which can be tested by a silver knife-blade slipped into the middle. It is best to let the baking be finished on the floor of the oven, instead of setting on the rack to brown, as this is more certain to insure a crisp, well-done undercrust, instead of the soggy horror so often served. If you have never eaten pumpkin that has been cooked beyond its watery yellow stage, you have a new delight in store, because you'll never recognize the relationship between the one and the other. Try it and see.—Christian Work and Evangelist.

One Doctor

Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles. Doctors have prescribed it for 70 years. J. C. Ayer Co., Lowell, Mass.

Have only one doctor—just one! No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it.

THE TRIALS OF FASHION.

To the woman who endeavors to follow prevailing fashions and to look and dress in the latest styles, come the greatest trials of womankind.

Whether or not woman is excusable for her troubles and worries about dress, we will not say, but the country housewife can say without censure the words of the publican, "God, I thank thee that I am not as others are." If we could only feel and know our freedom from society and dress of the city, it would add much toward making us happier as rural people. Many full-grown people of the city find their hearts longing for the days when they trampled over the grassy fields and made furrows in the mud with their toes, after a heavy spring shower. What man does not look back to his barefoot days as the happiest of all? What woman has forgotten the childish games and freedom of her country girlhood?

The city society woman may appear to be happy, but she has her full share of troubles. Her manners must change to meet new demands, her garments must be well-chosen and in up-to-date style and in all her doings she is closely watched and criticised. No wonder we hear some of these would-be happy women longing for a rest at some quiet lakeside where they may do much as they please.

Just now the subject of style in dress is enough to drive any woman mad, especially if she is to adopt one-half the new things. Woman is indeed to be pitied. Some one presents the exaggerated styles and woman must accept. For several seasons she has had to bear the weight of mushroom hats, bread-basket affairs, Merry Widows, and what not. One season she will be told wide brims and extremely wide must be worn. And next will come the startling news that hats are quite small.

Last year she began to shorten her waist line, beginning her skirt folds well up under her arms.

And about the time she has succumbed to that style, comes the announcement that her waist must extend well toward her knees. In other words, her dress is to take on a sort of draintile effect, similar to the long-waisted dresses we saw our little girls wearing recently.

And where will this all come to? When will decided and exaggerated styles ever cease to pounce upon us? Happy is the country woman who can tie on her slat bonnet, calico dress, and white apron and keep her waist line something near where her Creator intended it to be. And when she appears in public she reminds us of the good old mothers and grandmothers who guided our early footsteps. She is not stared at and criticised by men like the flashy colors and scare-crow styles which bedeck the average city woman to-day.

Give us freedom from Paris fashions and more good old styles of ten and fifteen years ago.—Farmers' Guide.

INSECTS IN SEED BEANS.

"I am enclosing herewith some insects which have just made their appearance in a box of seed beans. I set the box out in weather at three degrees below the freezing point, but it doesn't seem to kill them. What are they? Are they harmful to the seed? How do they get in their work?"

The above is the substance of a letter which accompanied some insects sent to the State Zoologist, Harrisburg, Pa.

The reply of the professor to this request for information was as follows:

"I have received the insects which you sent to me from the seed beans, and can tell you that they are bean weevils. I doubt if they would be killed by freezing, because nature provides for the protection of her own, and if insects were so easily killed they would soon be exterminated by natural causes. They are, of course, injurious to the beans, which are sometimes so badly injured by the pests that they will not germinate, or, if they do sprout, they sometimes do not have enough vigor to grow well.

"The proper thing to do, at this time of the year, is to fumigate all beans and peas, in order to kill the weevils that are in them, and prevent these pests which live through the winter from continuing their gnawing within the seeds and increasing their race for another season's depredations. The easiest method of doing this is to put the seeds into a vessel like a wash boiler, that can be closed, and put into this vessel a shallow pie tin, and pour into the pie tin a teacupful of carbon bisulfide. Then close the vessel tightly, and let it remain undisturbed for a day, by which time the pests will have been destroyed. Keep it in a barn or shed, or some other building than the family residence. The fumes are explosive like those of benzine or gasoline, and fire should consequently be kept away. —Bulletin, Agricultural Dept.

—For the instruction of young mothers, the first symptoms of measles show themselves by headache and shivering—also by a cold in the head. Later on, about the third day, perhaps earlier, a few red dots are seen about the face, neck and behind the ears.—Presbyterian.

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Young Women's Column

THY LIFE IS MINE.

BY FRANCES RIDLEY HAVERGAL.

Jesus, Thy life is mine!
Dwell evermore in me;
And let me see
That nothing can untwine
My life from Thine.

Thy life in me be shown!
Lord, I would henceforth seek
To think and speak
Thy thoughts, Thy words alone,
No more my own.

Thy love, Thy joy, Thy peace
Continuously impart
Unto my heart:
Fresh springs that never cease,
But still increase.

The blest reality
Of resurrection power,
Thy church's dower,
Life more abundantly,
Lord, give to me!

Thy fullest gift, O Lord,
Now at Thy feet I claim,
Through Thy dear Name!
And touch the rapturous chord
Of praise forth-poured.

Jesus, my life is Thine,
And evermore shall be
Hidden in Thee!
For nothing can untwine
Thy life from mine.

'RISKY LITERATURE.

"Oh, Jess, let me tell you! I read the trashiest book the other night! Mrs. Jackson wanted me to read aloud to her and gave me this book a friend told her to read, and I sat and read for three hours, making myself as hoarse as a crow finally through that disgusting book."

"What was it?"

Then followed the name of a European novelist and playwright who, whatever his motive in writing what he has published, has probably done quite as much harm as good through his work.

"Lil Davis, do you mean to tell me that you were idiotic enough to wallow in that mire for three hours at a stretch without realizing the harm you were doing to yourself?"

"Now, Jessie, please calm down and realize yourself, please, that I am thirty years old and no bread-and-butter school girl. We all know something of certain phases of life that are found in their full development on the Continent, and while they are neither pleasant nor profitable to see with one's own eyes, to say that a person of my age is likely to be harmfully influenced by a book like that, which is simply trashy and indecent, is absurd."

"Oh, very well. If you mean to say that you aren't any better acquainted with yourself than that, I have nothing more to say."

"What do you mean by that, may I ask? 'Not acquainted with myself?' Do you think I am likely to rush off at any time and imitate those crazy, indecent characters?"

"I am not speaking of imitation, but of toleration. If you understand the insidious influence of such literature upon the cleanest minds, you wouldn't rush in so confidently where angels fear to tread! No doubt there are some young people who would not be injured by that book, not being particularly impressionable in any direction, but you are not that sort, and I should think that, having arrived at the advanced age of thirty, you might have found out more about yourself than you seem to have done. 'Self-knowledge, self-reverence, self-control,' you know. Just let me tell you how I learned what injury a person can inflict upon herself simply by doing thoughtlessly what you did the other evening.

"Last year I read a book considered the masterpiece of a certain French writer. Its 'style' is said to be remarkable. Now, where one's only excuse in reading a book is one's hope of being able to apprehend that elusive and generally disappointing thing called 'style,' and if 'style' is a book's one excuse for being, take my advice and leave it alone for something more satisfactory. But this work has another reason for its survival. It is considered one of the most searching and pitiless illuminations of a certain type of woman ever written. There, you see, was another excuse—the study of human nature. My cousin, who had recently read the book, warned me that its effect would be most unpleasant, and tried to dissuade me from reading it. Of course, her words had no effect. If I left out the third excuse — curiosity — you would probably point out the omission, so I prefer to acknowledge it at once and gracefully.

"Well, I read the book. At first the horror of it did not make itself felt, and I wondered what all the fuss was about. About four months later, scenes in that book began to enact themselves before my imagination, and I couldn't seem to drive them away. I finally tried to make myself believe that the images the the story suggested were not sensual, but merely sensuous, like so many things in the whole realm of art, and that 'honi soit qui mal y pense,' etc. That sophistry wouldn't do. I wanted to find out once for all whether this particular thing in its effect upon me was pure or impure, and I prayed that I might soon know. This question presented itself: If Christ were here mingling with men and women as he used to do, and I were a friend of Mary and Martha and Lazarus, would he have admitted me to those quiet, wonderful talks when Mary sat at his feet, when he knew, as of course he would have known, with what images my mind was filled? I was sure he would have understood and been sorry, but would I have been admitted to his friendship? Of course, there was only one answer to that.

"As though that were not sufficient, two other things helped me out of the dilemma—a verse of Robert Louis Stevenson, and the face of a man I frequently see who stands to me for all that is pure, sane, and wholesome in Christian character, and for the 'clear-eyed self-restraint' of which Lowell, I think it is, writes.

"I have now a comprehension of the subtle, but none the less powerful, influence for evil which things of that kind can exercise, which perhaps could have been gained by me in no other way. I believe the author of that book wrote it with the intention of stripping off the beautiful mask that hides the hideous reality found in a certain condition of society, but the operation is a pretty risky one for some people to witness."

"What was the book, Jess, that could make such a tremendous impression upon a self-controlled little

Tuesday, Oct. 25, 1910.

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Advertisement No. 127.

North Side. Pittsburg, Pa.

Puritan like you. Do you think such introspection is healthful?"

"I believe if you and I were to live side by side for a hundred years you would never understand me. But I certainly will not tell you anything more about the book. I see that you will have to meet and fight your own temptations in literature. I hope you will win through when they come. But don't rush to meet them, that's all. You know Paul says, 'Make straight paths for your feet, lest that which is lame be turned out of the way.' Swedenborg says, 'The Lord governs man through spirits. . . . Good spirits are associated with him by the Lord, but evil spirits are invited by man himself.' Paul writes in his letter to the Hebrews: 'He maketh his angels spirits,' and 'Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?'" — Christian Intelligencer.

SAVING HER SEX.

"A woman in New York has penetrated the underworld," says a writer in the "American Magazine." "She has gone into evil houses; she lives with street-walkers; she glides like a good spirit through the mockery and glare of the night court; the police respect her and the magistrates lower their voices when she is near.

"She has sent to prison some of the men who live on women; men who try to kill and sometimes do kill the girl who betrays them, yet no attempt has ever been made on her life.

"Time was when a girl arrested for the first time and brought up before the magistrate in the night court was released back to the street. Such girls have no true friends or any safe shelter. The street gets them again.

"But since February, 1908, the first-offenders are allowed to go to a quiet house on West Tenth street on probation. They may stay a day, a week, a month, a year. They are taught a trade; they work and play; they are given employment when they leave, but, best of all, they find a human being who has love for them. This explains why one-third of the 300 girls who have been inmates of Waverley House have been permanently reformed, a remarkably high percentage.

"The worker of these miracles is Maude E. Miner. She got her M. A. degree at Columbia in 1906. Largely through her efforts the city may yet have a house of detention for young girls waiting for trial instead of the jails, where they are herded with hardened criminals.

"She is naturally a woman of the greatest faith in human nature. She has no false pride in making sacrifices, for out of these she gets the realest joy. Her 'girls' love her. At Christmas a girl who could not call, wrote her. These words were the closing words: 'My Christmas present to you is a very good girl's love.'

"Maude Miner is only 29 years old, but she bears some of the marks of great struggle. Her hair is already turning gray."

APPROPRIATING SLIGHTS.

She was a bright little woman, and when some one apologized for an occurrence at which she might have taken offence she laughingly disclaimed any such thought.

"I am honest, you know, and so I never pick up things that don't belong to me—not even slights," she said, merrily. "I don't like them, anyway, and I have to be quite certain that one is intended for my use before I appropriate it."

So many people spend wearisome hours in nursing grievances that they have only "picked up," and in brooding over slights which were never designed for them, that this sort of honesty is heartily to be commended.—East and West.

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Young Men's Column.

AS ONE WHO TOILED.

I ask not
When shall the day be done and rest come on;
I pray not
That soon from me the "curse of toil" be gone;
I seek not
A sluggard's couch with drowsy curtains drawn.
But give me
Time to fight the battle out as best I may;
And give me
Strength and place to labor still at evening's gray;
Then let me
Rest as one who tilled a field through all the day. —Selected.

GOOD CITIZENSHIP.

"Tom," said Uncle John, "I do hope, if you live to be a man, that you will make a resolution to be a good citizen, to be interested in the affairs of your country and city, and not only to be interested, but to be well posted about everything that is going on, so you can vote and act intelligently. It is a shame and disgrace to a man not to be. Whenever a man fails to do what he can, be it much or little, to help forward any good movement, he should bitterly regret it. The cause may not have suffered, but he has, in losing the opportunity to help."

"But, Uncle John, politics are dirty nowadays, and men go into them for the sake of what they can get. Who wants to be classed with such a crowd?"

"Don't go to harping on that string, my boy. If politics are dirty, then you are in duty bound to do all in your power to make them clean. Your influence counts one way or the other, you know. As Bishop Huntington said: 'Whether or not we help make society what it ought to be, we do help make it what it is.' So you see, folding your hands will not save you. 'No man liveth to himself.' You cannot do it; your life tells one way or the other. 'Elisha,' Benjamin Andrews, says, 'was a devotee of religion, specially called to teach the divine will, to promote righteousness in the land, but he was interested in everything that went on in the state; if it was good, to promote it; if evil, to denounce it and put it down.' And that is the way every true-hearted man should be.

"When Kossuth visited America, he said: 'If shipwreck should ever befall your country, the rock upon which it would split will be your devotion to your private interest at the expense of your duty to the state.' And some one else, I forget who, asserts that we are afflicted with the bad citizenship of good men. How can we expect public interests to prosper under such conditions?

"In Germany, if a man refuses to do his share of public work he is made to pay a penalty in an increased tax bill. In the old English parish the obligation to do personal service was enforced by law. The early New England settlers had the same idea, and made statutes with penalties for those who refused to serve in certain local affairs.

"Phillips Brooks said: 'No man has come to true greatness who has not felt in some degree that his life belongs to his race.' Remember that, Tom, and live up to it. It will involve sacrifices of time and inclination, and you may have even to sacrifice your personal interests sometimes. 'With self-renunciation begins life,' Carlyle says. There is something nobler and grander than making a living, than being what the world calls a successful man, and that is, making and living a strong, useful, helpful life, one which makes at least a corner of this old world better for your having been in it."—Ex.

THE LEGEND OF THE TWO SACKS.

An ancient legend describes an old man traveling from place to place with a sack hanging behind his back and another in front of him. In the one behind him he tossed all the kind deeds of his friends, which were soon quite hidden from view and forgotten. In the one hanging around his neck, under his chin, he threw all the sins which his acquaintances committed, and these he was in the habit of turning over and looking at as he walked along day by day, which necessarily hindered his course.

One day, to his surprise, he met a man coming slowly along, also wearing two sacks.

"What have you here?" asked the old man.

"Why, my good deeds," replied number two. "I keep these all before me, and take them out and air them frequently."

"What is in the other sack?" asked the old man.

"Merely my little mistakes. I always keep them in the sack hanging over my back."

Presently the two travelers were joined by a third, who, strange to say, also carried two sacks—one under his chin and one on his back.

"Let us see the contents of your sacks?" exclaimed the two first travelers.

"With all my heart," quoth the stranger, "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"Your sack looks heavy; it must be very full," observed the old man.

"There you are mistaken," replied the stranger; "they are big, but not heavy; the weight is only such as sails are to a ship. Far from being a burden, it helps me onward."

"Well, your sack behind can be of little use to you," said number two, "for it appears to be empty; and I see it has a great hole in the bottom of it."

"I did that on purpose," said the stranger, "for all the evil I hear of people I put in there, and it falls through and is lost. So, you see, I have no weight to drag me down backwards."—Selected.

THE BOY AND HIS BOOKS

This Is a Good Combination Provided the Boy Is Properly Nourished With Wholesome Digestible Foods.

This is the time of the year when the school problems are uppermost in the minds of the average parents. Whether Johnny takes kindly to his books or not will largely depend on his mental and physical condition. If his body is properly nourished and he is full of bounding vigor and bouyant spirits he is apt to take to study and play with more alacrity and enthusiasm. The poorly nourished boy is the boy that does not like his studies. School is a bugbear to him. All the talk you can give him will not arouse his enthusiasm. He has no appetite for Latin verbs or Greek roots.

Unfortunately there are some parents who cling to the old ideas that you can build boys out of books and sermons. Mental vigor goes hand in hand with physical robustness. The hungriest boy on earth is the growing boy at ten. His body demands building material that will make good bone, brain and muscle. Not all the neglected children are in the slums, some of the children from the homes of the well-to-do are starving for nourishing, wholesome, body building food.

Children who are in school should not be fed on heavy meats or starchy foods. They clog the brain and retard digestion. A Shredded Wheat Biscuit heated in the oven until crisp and then eaten with hot milk and a little cream will supply all the strength a boy or girl needs for study or play, and will keep the stomach and bowels in healthy, active condition. Being ready-cooked and ready-to-serve it is so easy to quickly prepare a warm, nourishing meal for the school children on wintry mornings when they are in a rush to get away to school. The crisp shreds compel thorough mastication, which means sound teeth and good digestion. A little fruit, of course, adds very much to the wholesomeness and nutritive value of the Biscuit. A Biscuit eaten with hot milk and fruit every morning for breakfast will not only supply all the strength and vigor needed but will fortify them against the diseases that are common to them in cold weather. Nearly every grocer sells it.

For the Children.

THE SHIP-BUILDER.

BY ALBERT BIGELOW PAINE.

Just a little girl was she—
Scarcely three—
(Half past two, to be exact,
Very little girl, in fact)
And she saw her brothers sailing
Pretty barks that veered and tacked—
Saw them make them, deftly nailing,
With a skill she lacked—
Watched, with yearning unavailing.

So she made a little boat of her own,
All alone,
And her hammer was a stone
(And she worked too hard to fail),
And the hull was a chip,
And the mast was a nail,
And she sailed the little ship
In a tub or water pail;
And it weathered every gale,
And returned from every trip.

There she launched the little vessel o'er and o'er,
And she wore
(Such a funny little maid,
As she sailed it to and fro,
In the summer sun and shade)
Bonnet of the long ago;
In the attic dim she found it, where forgotten fashions grow.

Dear, the happy seasons come and pass;
And the busy little lass,
Older now, is building still,
Fairer barks, with defter skill;
Barks of hope with freight of dreams,
Trusting them to swifter streams
And the world's capricious will.

And, perhaps, has she forgot—tiny tot—
That boat she built alone,
With the nail and chip and stone,
And the funny hat she wore
(I have not). I kept the four
On a shelf above my door;
There they lie, as years go by,
Blending with the long ago
Where forgotten summers blow
(Priceless treasures they, to such as I).

—St. Nicholas.

YOUNG LIFE IN OLD ENGLAND.

BY DELTA.

The young readers of the OBSERVER may not be averse to hearing something about their "cousins over sea," and so we will venture to give a brief introduction to them.

They reproduce, we are bound to say, many of the important traits of our child-life in this country, only the characteristics are shown in more striking light there than here. It was our pleasant lot to fall in with a little company of English children who were returning from a visit to the country to their homes in the great city of London.

Their faces were as fresh and bright as a May morning, and their eyes were like the flowers that blinked in the sunshine of the lovely June day. We were at once "friends," as all children are the world over, big children and little alike. What a pleasant chat we had there on the rail-train, and how sorry I was to part with my sweet-faced companions at Waterloo station, where the great dome of St. Paul's Cathedral pointed upward toward the sky!

We appreciated all children better for that morning's ride through "the fair vales of Kent." That childhood seems perhaps more beautiful even than elsewhere, in England, is doubtless due to the surroundings, just as a picture may be detracted from or enhanced in beauty, by its setting. The frame is the sadness that seemed to us to pervade everything there. Everything to us, at least, pointed backward and the past. More real than the living men and women were those great spirits that seemed hovering in the air, the voices of whose great lives lived there on English soil, spoke ever upward from the ground where their bodies were sleeping the long sleep that knows no waking. Nature herself seems in sympathy. Everything is age-grown and moss-covered. Ivy-mantled towers and begrimed buildings are much in evidence. This was the frame of the picture.

Now, with such a setting of antiquated buildings, antiquated trees and antiquated associations, is it any wonder the beautiful picture of the merry-hearted children, recalling me vividly to the present and reminding of the eternally-blooming, immortal life of the world beyond, is more beautiful and touching still? The world never seemed more gloomy or cheerless than in England without England's children. Though their fun may be mischievous fun, yet we suspect our American homes would not seem homes either if the childish laugh and prattle were eliminated from them.

In England the children do not have the room to romp in that children with us have. Nor have they so much to eat and wear. One of the saddest sights before one is fairly off the landing-place and clear of the custom-house, is to see many children clad in mere rags, with wan, pinched features and the shy, quick movements of those who know what extreme poverty means with all its horrors.

How thankful we should be that our lot has been cast amid happier circumstances, with pleasant homes, and friends to provide our every want. We should never cease to be grateful that a Kind Providence has made our condition so different from that which surrounds so many of our dear fellow-children on the other side of the world. Yet, though their lot is a hard one, it did one good to find that these English boys and girls were not less happy on that account. I chanced to see a whole Sunday-school of them in the streets of Derby riding in open farm-wagons to their annual picnic, and though poorly clad and by no means well-nourished in appearance, yet from the joy depicted on their faces and other frolicsome behavior, they seemed to be supremely happy.

I thought I would like to present this scene to some children in this country and remind them that true happiness after all is not so much a matter of the outward life at all, as it is a matter of the heart and inward life. That saying of God's word must even continue most true for us all: "In whatsoever state you are, learn therein to be content." It is, too, something not to be sought for its own sake, or like the mirage of the desert, it will ever elude us. As some one has said: "Happiness is a plant that grows only on the highway of usefulness."

THE BOY CHOPIN.

Frederic Francis Chopin was a bright, happy little lad, overflowing with fun and good spirits; but, while still a mere baby, if he heard music, everything else was forgotten, and he would listen eagerly, his big brown eyes slowly filling with tears, not of unhappiness, but of pleasure so exquisite that there seemed no other way of expressing it.

Almost as soon as he could walk he would climb up on the stool before the piano and try to make music for himself. His parents seemed to take it as a matter of course that their son should inherit their own love of music; and one of the best masters in Warsaw was engaged to give him piano lessons, which he shared with his older sister.

Little Frederic not only made surprising progress, leaving his clever sister far behind, but soon the tiny hands sought and found lovely new melodies and chords, and he would beg his teacher to write them down for him. As he grew older he would "make up stories on the piano," as he called it. All his life, even after his fame became world-wide, he exercised this wonderful gift of improvising; and many who were privileged to hear him have said that, beautiful as his written music is, only those who sat near him in the twilight and listened in rapt silence to the divine sounds which the slender fingers sent pulsating through the stillness knew the greatness of his genius.—St. Nicholas.

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New Publications.

BOOK REVIEWS.

Dave Ranney. *An Autobiography. American Tract Society, New York City. 12mo., cloth, 205 pp.*

"Thirty Years on the Bowery" is the sub-title of this book. It is human document of most intense interest as the story of a soul. It is the tale of one who began as a wilful boy, the son of a Christian mother and drunken father, who fell into evil ways and went as low as a man call fall, then was lifted up by the grace of God and became an earnest Christian worker. Mr. Ranney is now in charge of the Squirrel Inn Mission on the Bowery, and his story of his own experience and of his experience in winning others is as fascinating and stimulating to Christian faith as anything that could be found. Alexander Irvine, whose story has lately excited interest, was the man who, under God, brought Ranney to the Cross.

Through the Wilderness of Brazil. *By William Azel Cook. American Tract Society, New York City. 12mo., buckram, 487 pp. profusely illustrated by photographs.*

A most interesting and detailed story of a journey through Brazil by one who evidently was a colporteur. The journey took him through the untraveled parts of the country and into places far from the influences of modern civilization, and his account of his experiences, what he saw, and of the customs of the country, religious and civil, is most entertaining and instructive. The statements as to the religious degradation prevalent would be almost unbelievable, were it not so fully in line with the stories that come from so many sources that it becomes corroboration of what has been heard before. The pictures with which the book is profusely illustrated add greatly to its value.

Secular News.

Home.

Mrs. Julia Ward Howe, dean of American literary women, died of pneumonia, at the age of 91, at her summer residence, Middletown, R. I.

The New York Legislative Graft Committee is at work investigating charges as to the reported $500,000 fund raised to defeat anti-race track legislation.

Duveen Brothers, the importers, were indicted at New York for customs frauds, and a civil suit for $1,000,000 was instituted to recover duties on goods imported.

Reports from the Rainy River district of Minnesota are that fully 100 lives have been lost and property worth $3,000,000, including timber, destroyed by the forest fires.

Communication with Southern cities along the Atlantic coast has been restored, following the hurricane. The greatest damage was to shipping and the orange crop of Florida.

Following the final adjournment of the Episcopal General Convention at Cincinnati, it was announced that J. P. Morgan, a delegate, had given $100,000 toward the projected world's conference for Church unity among all Christian bodies.

The fifth international balloon race for the James Gordon Bennett Cup and $4750 in three prizes began last week at St. Louis, when ten balloons, representing the United States and four foreign countries, ascended and sailed away to the north.

Search is being made by relief expeditions for the crews of three balloons, which began a race at St. Louis, and for 100 hours have been unreported. It is feared they have been lost in Canada, and will have starved before aid can reach them.

Six billion board feet of lumber, valued at about $15,000,000, were destroyed in the recent forest fires upon the National forests in Montana and northern Idaho. At the present rate of cutting from the national forests, 6,000,000,000 feet is equal to twelve years' supply.

Walter Wellman and the others of his crew of the airship America, were rescued at sea, by the steamer Trent from Burmuda, after abandoning their airship. They were 71½ hours in the air and traveled 1008 miles. They sent the first wireless messages ever eceived from an airship off the ground.

Edgar Allan Poe has been elected to the Hall of Fame, being second in the new list of ten chosen. He received 69 votes, 27 more than at the last election. Fifty-one votes were necessary to elect. Harriet Beecher Stowe led the list with 74 votes. The others elected were Oliver Wendell Holmes, Roger Williams, Fenimore Cooper, Phillips Brooks, William Cullen Bryant, Frances Willard, Andrew Jackson, Bancroft and Motley.

Foreign.

The British steamship Wally was wrecked off the coast of Brazil and fifty persons are reported to have perished.

King Chulalongkorn of Siam died after a few days' illness, and his son, the Crown Prince Chowfa, immediately succeeded to the throne.

The new White Star Atlantic liner Olymptic, the largest ship in the world, was launched at Belfast, Ireland. It is 882 feet long, 100 feet more than the Mauretania.

Manuel, exiled King of Portugal, accompanied by the Queen Mother, arrived at Plymouth, England, and left by special train for their future home, Wood Norton, Worcestershire.

The Imperial Senate of China, not yet three weeks old, has voted to memorialize the Throne for a general parliament, and a revolution within two years is predicted if the request is not granted.

The strike of railroad men in France was declared off, and work will be resumed on all lines. This action followed a day of attempts at train wrecking by means of bombs and dynamite strewn along the tracks.

High seas driven before a hurricane submerged a large portion of Havana, passing over the walls of Morro Castle and driving thousands from their homes. Divers working on the wreck of the battleship Maine in the harbor suffered the loss of their buoys and other markings, and their barge was swept away.

The new Republican Government of Portugal fears a revolt of the soldiers that made the late revolution possible, the military showing a strong disposition to concentrate the power of the Government in their own hands.

Dr. Hawley Harvey Crippen was convicted of the murder of his wife in London and was sentenced to be hanged on November 8. The jurors sent a supplemental note to the Judge which, it was reported, was a recommendation that sentence be commuted to life imprisonment because of the circumstantial nature of the evidence.

The Commencement Bulletin of The Pennsylvania State College just received contains some notable addresses. One is by Dr. S. F. Weber, of Louisiana, on "The Function of the American High School," and another on "Know Your Position" by John H. Jones, of Pittsburg. The President's statement shows the remarkable growth of this institution in the number of students and the unusual work it is doing for the betterment of the people through its agricultural trains, its mining institutes and its apprentice schools in various cities. The pamphlet also contains the proceedings of a conference of High School Principals of the state called to consider the relations between the public schools and the college. A copy of the bulletin may be obtained by addressing the Registrar, State College, Pa.

ROUGH WOOLENS.

The vogue for rough woolens is increasing every day, and the well-known firm of Boggs & Buhl, of Pittsburg, have arranged to supply their customers with all the varieties that are so much in demand. Widths from 42 to 54 inches; quality and tone of the materials are suited to the price. There are a dozen different weaves with a hundred or more different effects at the one price of $1.50 per yard. They also carry an extensive stock of tailorings from $1 to $3.50 per yard, a collection from England, Scotland, France and Germany that offers buyers every advantage in variety, texture and style. Address Boggs & Buhl, Advertisement 127, Northside, Pittsburg, Penna.

A GOOD NAME IS VALUABLE.

Though it is true that imitation is the sincerest flattery, it is equally true that the imitation does not have in it the sincerity of truthfulness and intention which is the possession of the imitated article. There is need in every family of a gentle, pleasant and effective laxative. This need has been supplied by the product of the California Fig Syrup Company. Because the need has been so well supplied is the reason that many imitations have been put upon the market. There is need, therefore, when you go to the druggist that you see to it that the package of Syrup of Figs and Elixir of Senna, has printed on its face the full name of the Company—California Fig Syrup Company. Then you will know you have the full value which comes from a skillful and scientific compounding of the wholesome and aromatic liquids which contain the laxative and carminative principles of medical plants. The genuine has proved by years of usefulness that it can always be relied upon. It is put up in bottles of one size only. When once familiar with its appearance, you can never be imposed upon.

Business Corner.

WEEK ENDING OCTOBER 21, 1910.

Remittances from the following subscribers have been received. The change of date on the address label will indicate the credit given on account.

Subscribers should always notify us if their names do not appear in the following list, and the date on the address label is not changed within two weeks after the remittance is made.

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C. O. Allaman.

DISTRICT OF COLUMBIA.

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ILLINOIS.

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Rev. E. A. Sharretts.

MICHIGAN.

Mrs. Jno. Leitheisen, Peter J. Prior.

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Wm. P. Fisher.

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Rev. B. F. Kistler, Rev. F. H. Berwager, F. R. Cook.

NEW YORK.

Miss Margaret Cole, Rev. F. J. Baum, Mrs. James S. Hyney, J. J. Wiles, Rev. A. S. Hain, Miss Margaret H. Burdick, Miss Mary Cooper, E. J. Clum, Rev. E. L. Dreibelbis, Mrs. Fred. Pells, Wesley B. Traver, Mrs. Oliver Diefendorf, Mrs. M. L. Schaeffer.

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Mrs. A. M. Goodman.

NORTH DAKOTA.

Mrs. J. N. Lentz.

OHIO.

J. Sheets, Rev. J. W. Poot, Mrs. C. F. Fox, Mrs. Harriet Spitler, E. H. Culler, J. P. Cost, Geo. B. Deardorff, P. W. Brehm, Mrs. C. A. Curtis, Rev. S. G. Shannon.

PENNSYLVANIA.

G. M. Freed, Rudolph Dilthy, Rev. M. F. Good, Mrs. G. W. Carver, F. Y. Emmert, Mrs. D. A. Hawk, Rev. C. E. Frontz, Rev. L. H. W. Kline, Harrison Fauth, Frank Flohr, B. F. Eby, C. A. B. Howard, Mrs. Margaret Coover, Mrs. W. Fackler, C. C. Weigle, Mrs. Jas. Bucher, Chas. H. Miller, Mrs. C. W. Metzgar, Geo. Easterly, Dr. A. G. Rinard, Miss Charlotte M. Eck, Wm. I. Eshenaur, Rev. C. R. Myers, Mrs. Annie Christensen, Mrs. Geo. W. Ebensberger, Mrs. Geo. Dietz, J. W. Edmundson, Mrs. Daniel Jarrett, Jos. L. Yoter, J. H. Reitz, Mrs. W. F. Bortz, Mrs. E. H. Rudy, A. H. C. Dively, Mrs. J. E. Finkbiner, Miss Cora J. Brocious, J. B. Davis, Mrs. J. G. Wolf, Mrs. Lewis Bleich, Mrs. G. M. Rhodes, Mrs. Geo. P. Breiding, Mrs. Sarah Alexander, Mrs. J. H. Buck, S. T. Fontz, Mrs. Margaret L. Imler, Mrs. Amanda E. Smith, Jacob Shafer, W. J. Daugherty, Jacob Eberly, O. W. Bentz, Rev. W. H. Harding, Rev. D. W. Lecrone, Hiram P. Kleinhaus, Jr., Mrs. Chas. E. Hauer, Mrs. S. S. McKeag, Mrs. Lizzie M. Geis, Mrs. Harry Smith, Mrs. Caroline Mench, Rev. J. A. Clutz, Wm. Critzman, J. L. Boyer, David H. Deardorff, H. W. Miller, Mrs. Geo. Pressler, Jno. Cooper, Chas. A. Wolf, Rev. Lloyd W. Walter, Mrs. Martha Black, Mrs. Mary Hetric, W. A. Nicodemus, Mrs. Annie M. Eicholtz, Dr. C. H. Dimm, Alfred Dressler, Miss A. M. Ganger, Mrs. Wm. Sypher, Adam Clark, Mrs. Jerry Miller, Geo. H. Horning, M. L. Finckel, G. W. Schremp, Chas. G. Elicker, Jacob H. Hoffer, Mrs. Ada C. Austin, Mrs. Banks Dreese, Mrs. John Clark, Geo. E. Hill, Mrs. Emma Wenzel, D. H. Davies, Mrs. Barney Heid, Mrs. Warren Huston, Mrs. Clara Neal, Mrs. Emma Schmitt, Mrs. John Kinzer, Mrs. Lena Lukehardt, Y. M. C. A., F. W. Behler, Rev. T. T. Everett, F. P. Confer, Rev. J. W. Schwartz.

VIRGINIA.

J. L. Feller, Wm. E. Hubbert.

WEST VIRGINIA.

J. D. Thomas, L. S. Stemple, Mrs. Abe Blue, Miss Kate Eisen.

WISCONSIN.

Rev. O. H. Elstad.

WYOMING.

Mrs. Mary H. Arnold.

Church Notices.

Adams County Conference.

The fall session of the Adams County Conference will be held in the First Lutheran church of New Oxford, Pa., Rev. George N. Lauffer, president and pastor *loci*, on October 24th and 25th, 1910.

E. STOCKSLAGER, *Sec'y.*

Juniata Conference.

The regular fall meeting of the Juniata Conference of the Central Pennsylvania Synod will be held at Reedsville, Rev. A. H. Spangler, D. D., pastor, November 14, 15, 16, 1910. All members are urged to be present.

H. L. GERSTMYER, *Sec'y.*

Cumberland Valley Conference

Of the West Pennsylvania Synod will convene in Trinity Lutheran church, Lemoyne, Pa., November 14th, 15th and 16th. All pastors and delegates will notify Rev. S. L. Rice of their coming.

J. EDWARD HARMS, *Sec'y.*

Southern Conference.

The Southern Conference of the California Synod will be held in the Lutheran church of San Bernardino, Rev. P. W. H. Frederick, pastor *loci*, November 1, 2.

HERBERT J. WEAVER, *President.*
CHARLES W. WEISER, *Secretary.*

Northern Conference

Of the Pittsburg Synod will hold its fall convention in Emanuel Lutheran church of Knox, Pa., Rev. A. M. Himes, Lamartine, pastor, November 14-16, 1910. Pastors and lay delegates will kindly advise pastor *loci* as to time of arrival, etc.

CHAS. LAMBERT, *Sec'y.*

Northern Conference.

The Northern Conference of the Lutheran Synod of Central Pennsylvania will meet in the Union church of the Buffalo pastorate, Mazeppa, Pa., Rev. C. R. Allenbach, minister, November 14-16, 1910. The railroad station is Vicksburg, Pa., on the Lewisburg and Tyrone division of the Pennsylvania railroad.

CLAUDE R. ALLENBACH, *Sec'y.*

Easton Conference.

The Easton Conference of the East Pennsylvania Synod will meet in St. Peter's Lutheran church, College Hill, Easton, Pa., on Monday and Tuesday, November 14th and 15th, 1910. Members of the conference are urgently requested to report to the Rev. C. R. Trowbridge, 223 Porter street, Easton, Pa., *at once*, if they desire entertainment for themselves and delegates.

E. C. RUBY, *Sec'y.*

Harrisburg Conference.

The fall session of the Harrisburg Conference will be held in the St. Paul's Lutheran church, Lititz, Pa., November 14th and 15th. Conference has been deferred from date on program. The pastor *loci*, Rev. Geo. D. Clarke, urges the pastors and delegates to be present on Monday evening for the celebration of conference communion.

D. R. BECKER, *Sec'y.*

The Markets.

United States Bonds.

NEW YORK, Oct. 24.—United States Government bonds closed as follows:

	Bid.	*Asked.*
2s, reg., 1930	100¾	101¼
2s, coup., 1930	100¾	101
3s, reg., 1918	101¾	102⅜
3s, coup., 1918	101¾	102½
4s, reg., 1925	115	115½
4s, coup., 1925	115½	
Panama 2s, '36, reg.	100¾	101¼
Panama 2s, '38, reg.	100¾	

The Philadelphia Markets.

PHILADELPHIA, October 24, 1910.

WHEAT steady; No. 2, red, in export elevator, 93a94c.; No. 1, Northern export elevator, $1.15a1.16.

CORN weak, ½c. lower; No. 2, yellow, for local trade, 56½a57c.

OATS weak, ½c. lower; No. 2, white, natural, 37½a38c.

BRAN quiet, unchanged; winter, in bulk, $22.00a22.50; spring, in sacks, $21.50a22.00.

REFINED SUGARS steady; powdered, $4.95; granulated, $4.85; Confectioners' A, $4.65; Keystone A, $4.60.

BUTTER quiet but steady; extra Western creamery, 33c.; extra nearby prints, 34c.

EGGS firm, good demand; Penn., and other nearby firsts, free cases, 30c. at mark; do. current receipts, in returnable cases, 28c. at mark; Western firsts, free cases, 30c. at mark; do. current receipts, in returnable cases, 28c. at mark.

LIVE POULTRY quiet, but steady; fowls, 13a15c.; old roosters, 11a11½c.; spring chickens, 13a15c.; ducks, 15a16c.; geese, 14a15c.; turkeys, 17a19c.

DRESSED POULTRY quiet, but steady; fresh killed fowls, nearby, 17c.; do. Western, 14a17c.; old roosters, 12c.; broiling chickens, as to size, nearby, 18a23c.; do. Western, 14a17c.; spring ducks, 19a19½c.

POTATOES firm, good demand; Jersey, choice, per basket, 35a40c.; do. No. 2, per basket, 15a20c.; Penn., per bushel, 58a60c.; New York, per bushel, 48a53c.

FLOUR quiet but steady; winter clear, $3.85a4.00; straight, $4.15a4.35; patent, $4.50a5.00; Kansas, straight, sacks, $4.75a5.00; spring, clear, $4.15a4.40; straight, $4.90a5.15; patent, $5.25a5.50; favorite brands, $5.75a6.00.

HAY firm, good demand; new timothy No. 1, large bales, $20.50a21; No. 1, small bales, $20a20.50; No. 2, $18.50a19.50; No. 3, $15a a16. New clover, mixed, No. 1, $16a17; No. 2, $13a14.

The Cattle Market.

PHILADELPHIA.—Receipts for week ending Saturday, October 22: Beef cattle, 3,276; sheep and lambs, 11,968; hogs, 4,108; calves, 1,561.

BEEF CATTLE.—Trade was not of the most satisfactory character, inasmuch as there was a feeling of indifference pervading the market and prices showed a slight recession. Exceptional steers were wanting and would bring special rates. The bulk of the offerings were of Virginia stock, with a sprinkling of Kentuckians. Cows were little sought after. The choicest calves closed stronger. Quotations: Steers—Average best, $6.37½a6.50; choice, $6.12½a6.25; good, $5.75a6.00; medium, $5.37½a5.50; common, $5.00a5.25; bulls, $4.00a4.50; fat cows, $3.50a4.50; thin cows, $2.50a3.00; milch cows, common to choice, $40.00a65.00; veal calves, firmer; exceptional lots, $9.00a10.50; good to choice, $8.50a 9.00; medium, $6.50a7.00; common, $5.00a 6.00; westerns, $5.00a7.00; grassers, $3.50a 4.50.

SHEEP AND LAMBS.—Sheep ruled barely steady, with lambs a shade lower, supplies being plentiful and inquiry not specially active. Quotations: SHEEP—Wethers, extra, $4.75a5.00; choice, $4.50a4.75; good, $4.25a 4.50; medium, $3.50a4.00; common, $2.00a 3.00; ewes, heavy, fat, $4.00a4.50. LAMBS—Extras, $6.75a7.00; good to choice, $6.50a 6.75; medium, $6.00a6.50; common, $5a6.

HOGS.—The market ruled steady, with shipments under fair disposal. Quotations: Western, as to size and quality, $12.75a13.00.

CITY DRESSED STOCK.—None but the better class of meats realized full values, demand being moderate. Quotations: Steers, $9.50a a11.50; Texan steers, $7.50a8.50; cows, $5.00 a7.00; veal calves, $13.00a15.00; extra calves, $16.00; westerns, $10.00a12.00; grassers, $8.00a10.00; country dressed, $10.00a14.00; extra, $14.50; sheep, $8.00a9.00; extra wethers, $10.00; lambs, $12.00a18.00; extra lambs, $14.00; hogs, $13.00.

Temperance and Reform.

WHO MAKES THE DRUNKARD?

Many will say the drunkard makes himself by overdrinking. He should use judgment, and be moderate. This reply comes particularly from the liquor dealer. Others say the saloonkeepers make our drunkards. This set of men are especially berated by the society of to-day. Still others place first responsibility upon the brewer and the distiller, who have large capital in the business, who own the greater number of the saloons, and who keep the business pushed to the front with the money and the talent they are able to command.

It will also be agreed that such as petition for saloons, or in some localities when they take a local vote upon the matter, that those who vote for license make our drunkards by making the institution which makes the drunkard.

But the question, "Who makes the drunkard?" is not answered in all of the foregoing. "Uncle Sam" has a big interest in the liquor business. No man can establish a brewery or a distillery without taking him into partnership. If he does he is soon put behind the bars. "Uncle Sam" carefully computes every barrel of beer and every gallon of whisky and before these are sent out of the factory, his portion of the proceeds must be made good. In 1908 $199,966,424 was Uncle Sam's portion. This was 27 per cent. of all his revenue for that year. He has no other business so profitable. Hence, "Uncle Sam" is in the awful business of making drunkards. Who is this "Uncle Sam?" The people of the United States Government.

And so are we all indicted as drunkard-makers? That indictment stands against us until we declare our independence from such political parties as stand committed to this policy of obtaining revenue for the running expenses of this government. The temperance reformer who makes a great noise at certain times of the year, and who pushes and shoves his little local precinct to remove the saloon from his own door, but who steps up with the brewer and distiller and votes in the state and national elections for such political organizations as favor partnership in manufacturing liquors, is not the reformer who strikes terror to the business. "Internal revenue" is infernal revenue! Give us voters who will refuse to receive it and thereby clear our citizenship from complicity with the business.—Ex.

THAT CURED HIM.

A certain Indianapolis lawyer, who has a good practice now, quit drinking whisky and beer and other intoxicants, too, for that matter, two or three years ago, and he did not take the Keeley cure, either, says the "Indianapolis News." A German saloonkeeper of whom the lawyer bought most of his liquor administered the cure and it has been effective.

For several years the lawyer had been buying all of his drinks at this particular saloon. He paid his bills there the same as he paid his grocery bills. Finally the old saloonkeeper bought a house and lot, and he employed another lawyer who never bought drinks to prepare the abstract and the deed and transact other business in connection with the deal. The lawyer who had been the regular customer heard about it. He was filled with rage, and he went at once to demand an explanation.

"Here," he yelled as he leaned over the bar and pointed an accusing finger at the old German, "I buy my drinks here. I have bought my drinks here for years. I have spent hundreds of dollars in this place. And then the very minute you have some work for a lawyer to do you go and employ some one else. That's what you do. You go and, and"——

"Vell," interrupted the old German in the midst of the harangue of accusation. "Ven I got business, I vant it done by a sober lawyer."

The offended lawyer turned and walked out, and his friends say he has drunk nothing stronger than coffee since. —Ex.

—There is an ancient proverb that "wine is the milk of old age" and that elderly people would do well to add liquors to their diet. Sir Henry Thompson, one of the greatest physicians of the century, at the age of 82 proved by actual experiment that this proverb is untrue. The almost world-wide notion that only by the use of wines and liquors can there be the joyous exhibition of friendship and brilliant social gathering is soon to take its place among exploded superstitions. The popular use of wine and beer and the so-called milder alcoholic liquors as a remedy for intemperance has been proved to be a delusion.—Presbyterian Banner.

How to Get Fat

Some time ago I weighed 135 pounds but now I only weigh 110 pounds. Will you kindly publish something I can take to gain in flesh? I am so thin that I often feel greatly embarrassed. Would olive oil taken every day help me to grow stouter? ELIZABETH.

Yes, olive oil is a good flesh builder, but many people do not like to take it and with some, it seems to have no more effect than water. Then, too, it is difficult to get pure olive oil, and the adulterated is neither palatable nor helpful.

A recent discovery called Sargol is said to have great value in making people fat and many cases are on record where under this treatment 10 to 30 pounds of good, solid flesh have been added in a short time. As this treatment has not been generally introduced yet, I understand that a 50c package for experimental purposes can be obtained free by anyone writing to the laboratory. Address The Sargol Co., 203-Y, Herald Bldg., Binghamton, N. Y., and enclose 10c in silver or stamps to help pay distribution expenses.

Unlike other flesh-building treatment, Sargol is complete in itself, a little concentrated, pre-digested tablet that is pleasant to take, giving a good, healthy increase in flesh without any special diet or strenuous exercise. It would be well to write at once for the free treatment while this liberal offer is in force.

SYRUP OF FIGS AND ELIXIR OF SENNA
CLEANSES THE SYSTEM EFFECTUALLY; DISPELS COLDS, AND HEADACHES DUE TO CONSTIPATION. BEST FOR MEN, WOMEN AND CHILDREN—YOUNG AND OLD.
TO GET ITS BENEFICIAL EFFECTS-ALWAYS BUY THE GENUINE.
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Hooping-Cough
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The Celebrated Effectual Cure without Internal Medicine
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will also be found very efficacious in cases of
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Stop that Cough
and give the irritated parts a chance to heal.
DELAVAU'S REMEDY
cures coughs, colds, croup, and whooping cough and prevents inflammation.
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IRVING
COLLEGE AND MUSIC CONSERVATORY
is the only College for young women in the East under LUTHERAN auspices. Send for catalogue and "The Sketch Book." The 53rd session will begin Sept 28, 1910.
E. E. CAMPBELL, PH. D., Pres.,
Mechanicsburg, Pa.

Miscellany.

HIGHEST MOUNTAIN CLIMB.

In the "Geographical Journal" are given some details of the ascent of Bride Peak, in the Himalayas, by the Duke of the Abruzzi, when that intrepid explorer attained a height of 24,583 feet, the greatest recorded elevation ever reached on the earth's surface by man.

A camp was established on a "saddle" between two peaks, at a height of 21,000 feet. At such an altitude it is difficult even to breathe, and the slightest exertion requires a supreme assertion of the will-power over the exhausted physical organism. Yet here the Duke remained for three weeks, his camp equipment reduced to the barest necessities of existence. The literature of exploration affords no parallel for such a protracted sojourn at this altitude. Mr. and Mrs. Bullock Workman spent four days and nights at a similar elevation in the same range, and were practically sleepless for the whole of that interval, for as soon as their wearied eyelids closed they woke up with a start, gasping like fishes out of water.

The highest camp of the Duke was at 22,400 feet, and this is said to be the greatest height at which a night has been passed by any human beings. Two attempts were made to reach the summit of Bride Peak On the first attempt, 24,000 feet was reached. The second effort brought the party to 24,583 feet. This was only 527 feet from the summit (25,110 feet). As though the mountain deities were roused in anger to bar the brave pioneers from their last citadel, a storm of snow and wind, with dense fog, held the climbers for three hours at this point, until they were forced to beat a retreat. Mr. Longstaff, who reviews the Duke's achievement, and has himself accomplished very nearly 24,000 feet in the same mountains, says that Abruzzi's two attempts to ascend the peak, and his three weeks' bivouac, "surpass all previous achievements in the annals of high mountaineering."—Ex.

GARDEN OF THE GODS GIVEN TO COLORADO SPRINGS.

The world-famed Garden of the Gods, lying west of Colorado Springs along the foothills leading to Pike's Peak, has become the property of Colorado Springs. By a curious coincidence the transfer was made on December 25th, thereby making this probably the most unique and colossal Christmas gift on record.

Few of the millions of travelers who have passed through the Garden of the Gods were aware that the mighty panorama was the property of a private individual. For many years it was owned by the late Charles E. Perkins, president of the Chicago, Burlington, and Quincy Railroad.

He decided in his lifetime to give it to the city as a park. The deed was signed by Henry Lob Wills, H. C. Hall, and D. V. Donaldson, trustees to whom it was deeded by the heirs of the Perkins estate.

The conditions are that it shall be maintained perpetually as a park free to all visitors and that no intoxicating liquors shall be sold or drunk therein. The park comprises 480 acres and is estimated to be worth $250,000. Every year 50,000 visitors from all parts of the world drive through it. The gateway is composed of two red stone sand cliffs 900 feet high and forty feet apart. Numerous stone groups throughout the garden represent figures of human beings and animals suggesting myths that led to the name.—Travel Magazine.

IN LIGHTER VEIN.

Riddles.

Why is a pig's tail like the letter K?—Because it is the end of pork.

What church official would be most useful on the battlefield?—A canon.

When is a person obliged to keep his word?—When no one will take it.

What is the riddle of riddles?—Life, because we must all give it up.

If a barrel weighs 10 lbs., what can you fill it with to make it 7 lbs?—Holes.

Why is a crow a brave bird?—Because he never shows the white feather.

Why is an elephant like an oyster?—Because neither can climb a tree.

Why is my sweetheart like a ten-guinea hat?—Because she is very dear.

Why is a nobleman like a book?—Because he has a title and several pages.

Why is an orange like a church steeple?—Because we have a peel from it.

Who may marry many a wife and yet live single all his life?—A clergyman.

Why is the letter Y like a young spendthrift?—Because it makes pa pay.

Why can we send no more dispatches to Washington?—Because he is dead.

Why is an umbrella like a pancake?—Because it is seldom seen after Lent.

Where was Adam going when he was in his thirty-ninth year?—Into his fortieth.

Why is a schoolmistress like the letter C?—Because she forms lasses into classes.

Why is a new-born baby like a gale of wind?—Because it begins with a squall.

Why is your shadow like a false friend?—Because it only follows you in sunshine.

When is a sermon like a round shot?—When it comes from the canon's mouth.

What did the spider do when he came out of the Ark?—Took a fly and went home.

Why was Ruth ruthless to Boaz?—Because she pulled his ears and trod on his corn.

Why do carpenters believe there is no such thing as stone?—Because they never saw it.

Why are the houses of bald people easiest to break into?—Because their locks are few.

Why should a man never tell his secrets in a cornfield?—Because so many ears are there.

Why is a seamstress always a deceptive woman?—Because she is never what she seams.

What magazine would be likely to give the biggest report of a fire?—A powder magazine.

Why is an extracted tooth like a thing forgotten?—Because it has gone out of your head.

The Outcast.

You ask me why I weep and moan, like some lost spirit in despair, and why I wander off alone, and paw the ground and tear my hair? You ask me why I pack this gun, all loaded up, prepared to shoot? Alas! my troubles have begun—the women folk are canning fruit! There is no place for me to eat, unless I eat upon the floor; and peelings get beneath my feet and make me fall a block or more; the odors from the boiling jam all day assail my weary snoot; you find me, then, the wreck I am—the women folk are canning fruit! O, they have peaches on the chairs, and moldy apples on the floor, and wormy plums upon the stairs, and piles of pears outside the door; and they are boiling pulp and juice, and you may hear them yell and hoot; a man's existence, I'd refuse, when women folk are canning fruit.—Emporia Gazette.

Wanted Twins.

"I am glad to get this post," said the newly-elected member of the school board, "but I hope I am not selfishly or greedily glad. There is no harm in our desiring reasonable, moderate things, but when we desire too much, then we merit blame. Then"—here she smiled—"we are like a little child whom I talkew to yesterday.

"This little child's birthday comes next week, and I said to her:

"'Do you want me to give you a birthday present?'

"'Yes,' she answered, 'I do.'

"'I'll give you a doll,' said I.

"'All right,' said she.

"'And what kind of a doll,' I asked; 'shall it be—?'

"'She thought a moment. Then she said eagerly: 'I think I'll take twins.'"—Selected.

WISE WORDS.

A Physician on Food.

A physician, of Portland, Oregon, has views about food. He says:

"I have always believed that the duty of the physician does not cease with treating the sick, but that we owe it to humanity to teach them how to protect their health, especially by hygienic and dietetic laws.

"With such a feeling as to my duty I take great pleasure in saying to the public that in my own experience and also from personal observation I have found no food to equal Grape-Nuts, and that I find there is almost no limit to the great benefit this food will bring when used in all cases of sickness and convalescence.

"It is my experience that no physical condition forbids the use of Grape-Nuts. To persons in health there is nothing so nourishing and acceptable to the stomach, especially at breakfast, to start the machinery of the human system on the day's work.

"In cases of indigestion I know that a complete breakfast can be made of Grape-Nuts and cream and I think it is not advisable to overload the stomach at the morning meal. I also know the great value of Grape-Nuts when the stomach is too weak to digest other food.

"This is written after an experience of more than 20 years, treating all manner of chronic and acute diseases, and the letter is written voluntarily on my part without any request for it."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

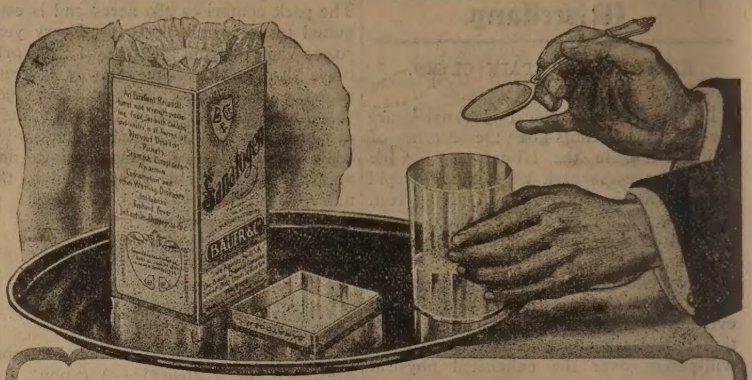
Miscellany.

MAKING SEA INTO LAND.

All through the summer days, year after year, a little steamer cruises from Amsterdam over the Zuyder Zee, carrying travelers from half a dozen countries to see the "Water-land" of Broek and Volendam, Marken and Edam. "Water-land" it surely is, as a visitor may see. The canals that creep in and out are practically the same level as the flat, rich fields—but six inches or so of difference, it seems, as one glides along. The islands lie flat on the water, with forests of boat masts rising from the shores, and brown fish nets a-drying in the watery sun. The back yards of half the houses are part canal, and every one keeps ducks. Hardly a man is to be found in the villages when the fishing fleets are out. Volendam is built almost entirely on piles, too. Boats tie up at the dyke as a landing place. The whole effect of the Zuyder Zee is of a set of water-logged communities, and one wonders why the Edam cheese is so celebrated, since the milk of a Zuyder Zee herd must be necessarily nearly all water.

At Broek the inhabitants are not content with living in and on the water, but wash everything with it all day long. The Broek cows are the ones that have their tails tied up with ribbon, and their stalls washed till they shine. The Broek house fronts are all sluiced off, too, every twenty-four hours or oftener, so they say; and they certainly look it. Marken and Volendam are paradises for artists, and all the women and girls gather on the dykes looking like a costume party, whenever a boat comes in. Many families in Water-land keep their boats tied up to their back doors, to an iron ring. Others go marketing in them, as the easiest way to reach the sellers of fish, vegetables, and so forth, who also sell from their boats. The advantage for the households of having boats always on the spot is greatest in winter, when a single storm may put all Marken several feet under water, and drive all the inhabitants up into their second stories, whence they go in and out by boat entirely. It is a queer land, this Water-land, enjoyable all the year round only by Dutchmen and ducks; yet every one who has ever visited it must feel a certain regret that Holland has decided to do away with the Zuyder Zee before many years are over.

For this queer region is not really a necessary one. It used to be forest land—low-lying, but still terra firma, with a big lake in the center. It was a royal hunting ground, with bears and wolves aplenty in it, until 1170. Then came the great historic inundation, the "All-Saints'-Day Flood." The sea, hurled day and night by the northwester, beat against the sandy islands that formed a half-hearted barrier, swept over and dissolved them, covered the forest, drowned the bears and wolves, engulfed cities and villages, and destroyed many thousands of people. Another great flood and another followed, with smaller inundations between, until the lake grew to a permanent sea, the discouraged inhabitants were driven from their last refuges, and by 1410 there was nothing left but a wide, shallow sea with a few islands here and there inside it, and a fringe of outer islands along the North Sea. The ocean had conquered the medieval Dutchman, and henceforth he must be fisher and sailor instead of hunter and farmer. But the modern Dutchman, with science and progress at his back, proposes to reconquer the sea. He has a perfectly practicable plan—the most picturesque engineering plan in the world to-day. He is going to fish out from the Zuyder Zee eight parishes, large enough for four hundred thousand farms and forty villages. Two hundred thousand people can easily live and thrive on this reclaimed property when it is once nicely dyked in. In the last two hundred years quite a little land has thus been redeemed from the grip of the sea, and Holland knows exactly how to go about it. It will take thirty-three years—just a generation to do it all, but when it is once done, countless generations may see the floods come and go and have no fear. First a great dyke is to be built reaching out from the mainland to one of the islands, and thence across to the shore of Friesland. It needs to be only twenty-five miles long, but it will be wide enough to seem like a part of the solid land, and it will carry a double-track railroad and a wagon road. Though the average depth at this point of the Zuyder Zee is only thirteen feet, and its greatest depth only thirty-five feet on one or two spots, the dyke will be high enough to withstand the mightiest waves. A "beach" more than thirty feet wide between high and low-water lines will receive and moderate the unrest of the surf.—Forward.



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Sir Gilbert Parker

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"I have used Sanatogen at intervals since last autumn with extraordinary benefit. It is to my mind a true food tonic, feeding the nerves, increasing the energy, and giving fresh vigor to the over-worked body and mind."

The Right Rev. The Bishop of Bath and Wells

The Palace, Wells, Somerset writes:

"You may like to hear that I am informed by my private secretary that a member of his family has derived very remarkable benefit from using Sanatogen."

Hall Caine

The dramatist:

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